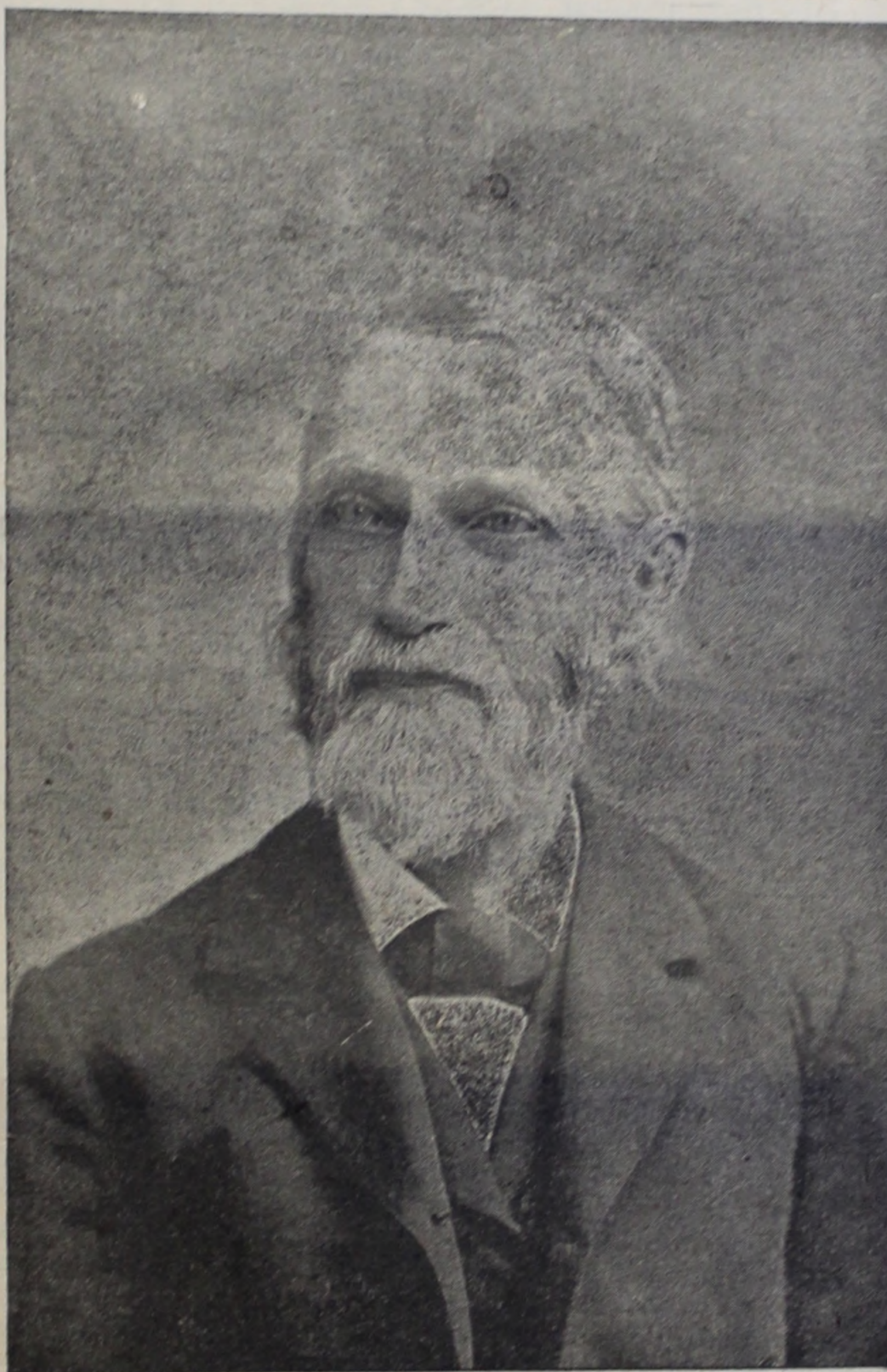


# Light of Truth

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GILES B. STEBBINS.

An Exponent of the  
Philosophy of Life.

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# SPIRITUAL ESSAYS

## GOD IN THE DECLARATION OF SPIRITUALISTIC PRINCIPLES.

In a May issue of the *Light of Truth* Professor Loveland turns to this momentous question, inviting discussion and urging the necessity of its settlement, in view of the approaching national convention of Spiritualists, when a declaration of principles is expected which shall embody their views and dispose of the subject from the Spiritualistic standpoint. The professor proceeds to divide Spiritualists into three classes: The phenomena seeking Spiritualists, blind to the philosophic and religious significance of those phenomena; the second class, comprising the dogmatic theology bound Spiritualists, still clinging blindly to their crumbling creeds, and lastly the Spiritualists who believe in the "revelation of spirit, working with natural law," and who "present a comprehensive statement of the fundamental truths of the reconstructed religion, philosophy and science of humanity."

Having thus cleared the ground the professor passes on to what he calls the "God Question." That he apprehends difficulty, if not disaster, in the solution of this the greatest of all themes, is evident, notwithstanding his declaration that "there is none more in need of settlement," which is quite true, especially in view of the fact, that from all time the problem has engaged the best thought of the human intellect, and in its final analysis has baffled alike the inductions of the scientist, the philosophy of the metaphysician and the logic of the theologian, all the conclusions arrived at finally merging into insoluble mystery.

The study, therefore, of this "riddle of existence" may well make us pause before we formulate dogmatically a theory as to the nature and character of the supreme power of the universe, and ask the question if it is not quite possible that the several theories now asking the recognition of educated thought, may not each contain less or more truth, and if the contention between them does not arise largely from the point of view insisted upon by their respective supporters. The only course under such circumstances, seems to be a sympathetic treatment of each others views, and the acceptance of the principle that if you would convince others you must first realize from what side they view things, before you lead them to higher altitudes, where in a purer atmosphere and wider landscape, they can discover the defect in their vision, or realize the incompleteness of their original conceptions.

With a passing fling at Christianity, the professor goes on to say "Spiritualists generally, almost universally, reject the idea of a personal Deity, but at the same time many construct an impersonal God, or 'Oversoul,' and invest it with personal attributes. Strenuous efforts will be made to force in some form this monstrous inconsistency into the declaration. If God is impersonal he can not possess the attributes of personality. Hence God can neither love nor hate, and can not purpose or will. A being incapable of love, hate, will or purpose, can have no sense of right or wrong, but must

be strictly unmoral. Such a being must be simply universal energy, acting automatically in obedience to inexorable fate. Hence, love, hate or reverence towards such a being is impossible; nor can there be trust, or any other feeling such as is possible between persons towards it," and the Professor concludes his argument in affirming that as an impersonal God is an unthinkable proposition and a personal God necessarily a finite being, we are thus left impaled "on the thorns of a dilemma," with no God in sight at all.

At first blush the finality as reached by the Professor might be regarded as in accord with the conclusions of the Agnostic school of thought. A little attention, however, will show that such is not the case. The Agnostic, resting mainly on sense experiences and inductions from physical facts, merely claims he does not see, and that consequently he "does not know," though he does not go so far as to affirm the impossibility of the existence of the Deity. So fair are the Agnostics in this respect, that the harmony existing between cosmic order and human intelligence is allowed and their affinity implied, in a form, attenuated, it is true, in all their speculations from Hume to Spencer. But even this crumb of spiritual comfort is denied us by the Professor, who wipes God out of the universe with his ruthless logic.

Determined, however, not to leave us to the despair of a "splendid isolation," the Professor comes to our rescue with a substitute in the form of a "Universal energy" acting automatically in obedience to "inexorable fate," a proposition, which if lacking any other merit, has, at least classical prestige in its favor, as any student of Grecian or Roman mythology could tell us that the gods of High Olympus, even Jove himself, had to bow to the will of the fates.

But why are we asked by what psychological process can we take up the infinite chain of causation and go back from antecedent to antecedent and finally declare blind "inexorable fate" the fountain head and source of the wonderful panorama of phenomena, material and spiritual, characteristic of the universe? Is the notion of the non-moral, soulless, mechanical "Universal Energy," found sufficient or inadequate to explain the "enigma of human life"—with the result that we are in danger of getting involved in the meshes of another "unthinkable proposition," rendering it necessary to drag in "inexorable fate" to save us from the horns of another dilemma?

But again, why affirm this "inexorable fate" as the Supreme Agent of the universe, behind and dominating the "Universal Energy," when it is more reasonable to say that this transcendent inexorable something is really the mode of action, the course of procedure of the "Universal Energy" itself, expressed and manifested as operating in and through natural law.

This Supreme Energy is, therefore, the real causality—the heart of the universe—throbbing with vitality, and sending its life currents throughout nature's boundless immensity, and transcending in its nature, scope and characteristics the mechanical automatic "Universal Energy," as postu-

lated by Professor Loveland, which utterly fails in accounting for the daily miracles disclosed in cosmic phenomena and spiritual life. That something comes out of nothing is "unthinkable." *Ex Nihilo Nihil Fit.* Hence, that this wondrous universe is not evolved from a mechanical, featureless energy would seem to be an irresistible induction, and how a Spiritualist, with a faith in the glorious heritage of continuous individualized life on the plane of endless spiritual evolution, can be satisfied with a dead God—all the spiritual elements squeezed out—as the source and center of a universe teeming with life and radiant with spirituality, is one of those anomalies of thought difficult to understand.

Without an assumption of Infinite Mind and Intelligence as a characteristic of this Universal Energy, we would be in a position of the "blind leading the blind." There could be no certitude of knowledge in respect to anything. Our experiences would become a pitfall and a snare to wreck and betray us. Whim and caprice could at any time take the place of Law and Order, transforming the universe into a "cosmic madhouse," and "inexorable fate," in the form of chaos, would reign supreme.

Trust in the orderly sequences of the physical facts of the universe seems necessitated by our very mental equipment. This trust is alike the foundation of science and the regulator of our daily lives, and without this faith civilization itself would be an impossibility. The world within speaks with and interprets the world without on the terms of pre-arranged harmony and intellectual affinity.

Since, therefore, without this trust and belief in the intelligibility of the universe, we would be forced into intellectual bankruptcy, we are compelled to view nature as a rational system, and affirm the Cosmos as the product of an intelligence, infinite, it is true, but akin to our own.

Once recognizing and accepting relationship with the cosmos as verified in our intellectual faith in the moral verities of casual law and order, it is but a step to develop and expand this trust into an ethical and spiritual faith in the Supreme Power with whom we have to do. That is to say, we are prepared to grant the same faith to the rational and orderly government of the moral and spiritual world as revealed in man that we accord to the physical universe as represented to us intellectually.

Without the postulate of a Divine Supreme Power and center of all moral action and spiritual activity, ethical and religious growth would be impossible. The moral ideal, recognized as the supreme law of life, being absent, no sense of duty or obligation could exist, and the acknowledged value of the spiritual life would be lost to us, and moral disorder would run riot. Presupposing, however, the existence of a Divine center, we have at once a warrant for our moral and spiritual faith and aspirations, and an assurance that our ideals of truth, beauty and goodness are not illusions, but legitimate and real. The grand law or evolution itself, that divinely instituted mode of organic and spiritual unfoldment and progress—is in evidence as to the spiritual nature of the Supreme Power, in the gradually leading up to its ultimate purpose—the perfecting of the conscious individualized soul, in and through the laws of moral and spiritual development.

But the divine trend and moral completeness of evolutionary law can only appeal in full force and significance to the believer in the continuity of conscious life, and who sees in death only a new birth, rich in spiritual possibilities. Evolution, therefore, points to the "eternal beyond" as its legitimate

sphere and final goal. To the unbeliever or Agnostic, evolution can have little or no spiritual significance, and must present itself more as a mode of mechanical energy, barren as to any moral contents, and terminating, so far as the individual is concerned, with the negation called death, which, ending all, completes the destruction of the moral and spiritual universe, transforming our world into a land of shadows and reducing life itself to the vilest bubble.

It is admitted that our knowledge considered from its intellectual side can never be complete as the finite, can never comprehend the infinite. We can only reach after and apprehend Deity in a feeble and incomplete fashion. But while realizing the inaccessibility of the divine center, are we warranted in accepting the human finality as revealed in and through spiritual experiences as the truth for man, though not necessarily the whole truth, as it is inconceivable that the deepest convictions and noblest aspirations of the soul were intended by nature to mislead and betray man in his reaching out of God? Man is thus, as it were, the key to the universe and reveals God; not man from his sensuous and intellectual side necessarily, but man at his highest, in the fullness of spirit, as a moral and spiritual being.

Time, space and causation are terms for the mysteries of the universe. The mind launching out into space, traversing system after system, essaying to grasp their nature and extent finally shrinks back upon itself appalled at the measureless immensity, incapable of expansion or contraction, and subject to no intellectual canon. Time, with its sense of resistless, endless motion, indicating no source, acknowledging no fountain head, flows on, bearing us irresistibly to the shoreless ocean of eternity.

But, though our knowledge thus disappears and passes into the "Infinite Reality," our concrete notions of time and space are not necessarily false. They may be, though limited, true and real, as far as they go; an interpretation necessitated in the nature of things and by the laws of our being, because the infinitude of space transcends the human intellect we are not required to discredit the science of mathematics or even take a sceptical attitude as to the astronomical computations which measure the distance of those invisible stars which reveal themselves only to the sensitive film of the photographer.

Thus also our abstract concept of time must be interpreted into practical life and adapted to human needs and although our understanding has been baffled in its attempt to grapple with its infinite meaning, we are still prepared to accept the facts of evolution, the reality of our daily experiences, the general veracity of chronological events and historical facts as phenomena chronicled in the terms of time, and thus affording a basis for the formulation of a science.

Our concrete and practical concept of time and space being thus declared real and reducible to science, are we not fairly entitled to the benefit of the analogy existing between the categories of time and space and the remaining and last term of Infinity, "causation," also lying beyond the realms of thought, and presenting itself as the all-sustaining power, imminent in all existence and operative in all phenomena, working in and through rules of connection and co-ordinated sequence known as natural laws, but revealed to man as God, in the light of his moral consciousness and spiritual nature—God as a spiritual being—God as a moral person; not personal, however, in the sense of a being who capriciously conceives the idea of cre-



ating the world and the "stars also" within a specified time, as it were by contract, setting them in motion and then leaving them to the action of their implanted natural forces, and who rests and retires to complacently contemplate results, till impelled by the failure of the human masterpiece, he undertakes to counteract the mischief wrought by Satanic agency, with the result that God is made to appear as a magnified individual, drawn into the arena of human affairs for a period more or less extended, for the purpose of rescuing the human wreck and asserting his supremacy as against a diabolic combination—a proposition constituting a system of Deism as essentially human in statement and details, as gross and materialistic in its conception—while utterly ignoring those natural laws, the constant sign and characteristic symbol of the ever moral activity of God, as manifested throughout the universe in whole and in every part. The philosophic concept of a personal God must therefore be based upon our spiritual relationship with the Divine, as expressed in the conception that the aim and purpose of life is really spiritual development and soul unfoldment along the line of the Divine law of love, and symbolized spiritually in the form of conscience, with its sense of duty and responsibility of the person—which proposition, if admitted as true and real, serves as a basis for a scientific formula of our moral and spiritual experiences.

The question then resolves itself into this shape: Are we warranted in the light of the subjective phenomena of the ethical and spiritual life in accepting the facts presented as genuine and real, and consequently of scientific import and value, and as affording a basis for a workable hypothesis or scientific statement in harmony with reason, enlightened faith, and the imperative needs of the human soul, as manifested in our daily life; or are we prepared to characterize as visionary and unreal our spiritual nature, as expressed in our moral experiences and deepest convictions, regard conscience as a myth, duty and responsibility iridescent dreams, and the divine principle of love itself a figment of the imagination?

Thus realizing that the presupposition of a soulless God in the form of a mechanical "universal energy" only leads up to and places us face to face with a dilemma, we willingly turn and take refuge in the final induction: That God is both knowable and unknowable, personal and impersonal—knowable when the spiritual vision and profoundest intuition of the human soul apprehend and realize the Divine Fatherhood, unknowable, because incapable of perfect intellectual comprehension; personal in the Divine personality of love, and as the source and fountain of our spiritual nature; impersonally as reaching beyond the limits of finite thought.

A reasoned faith, this may be the real foundation of all knowledge, transcending rational insight, and constituting the highest form of reason. Hence Spiritualism should have no fear in resting itself on the moral and spiritual verities as founded in consciousness, no hesitation in formulating a God whose supreme law is the law of love; a beneficent Father who now speaks to his children in the grand forces of nature, and again in the "still small voice"; and when we have crossed the bar, though we do not "meet our pilot face to face," we know that his love has prepared a home for us amongst his many mansions—"a house not built with hands eternal in the heavens"—"where hope shall change to glad fruition—faith to light and prayer to praise."

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## SPECIAL PROVIDENCE.

## A Little Essay on Cause and Effect.

"Do you believe in special Providences?" was asked me. "No," I answered. "Why?" "Because to believe in special Providences I would necessarily have to believe in a personal God."

Now I do not believe in God as a being who can save some and allow others to go down to destruction, or that he is a God of love and hate all in one. Can you believe that God put us here, having given us the faculty of reason, the emotions of grief and sorrow, joy and pleasure, and that he will condemn us forever for exercising these faculties?

Do you believe that he saves some from harm and danger, and allows others to fall unwarned into the ditch? Do you believe he sends fire and flood to destroy the children of his own creation? Do you think he sends affliction on some, and sickness and death on others? What is the purpose, I ask? Why, you say, that is to chasten and fit us for his kingdom.

Now I can not see the matter in that kind of a light. I think Providence is or should be called, cause and effect—and effect follows the cause always. If Chicago's buildings had been constructed of fireproof material and the weather through the summer had not been so hot and dry, and if there had been no wind blowing at the time Mrs. O'Leary's cow kicked the lamp over, starting a small fire in the old stable, Chicago undoubtedly would not have suffered so greatly by fire as she did; and her citizens would not have sustained such great losses financially. I remember very well at the time how some cried out that it was a punishment sent on Chicago, on account of the evil existing there, and that it was a special dispensation of Providence. Do you believe the Johnstown flood was sent by God as a judgment or punishment? For what, and why should so many people lose their lives and why such great destruction? Ah! I tell you that effect followed cause, surely and swiftly in that case. And the cause was the carelessness of men of wealth, who allowed that great reservoir way up among the hills to get out of repair, when the great volume of water burst its bonds, carrying death and destruction in its path. What had God to do with it? Nothing.

How about the great railroad disaster at Ashtabula? Do you believe God sent that as a punishment? If so, why did the punishment fall upon one of his chosen people, the great evangelist and singer, P. P. Bliss? In all great calamities you will find a certain class of people putting on a long face and calling it a visitation of Providence, when if it is followed back to the beginning it is often found to have originated through carelessness or greed of some contractor or company, who, in their haste to get rich, substituted an inferior article or grade of workmanship, which resulted in an imperfect or faulty structure, and this was the visitation or special Providence. Do you believe the death of Lincoln and Garfield was a special dispensation? If so, what purpose was there? Why were the hearts of the families of those martyred men made to suffer such grief and distress? And again, if God is all-wise, knowing all things, he must have known that those men should be assassinated. Why did he not exert his powerful will and save them to the families and nation who needed them so much? No, no. Effect only followed cause, and there was no way to save them. Lincoln had incurred the enmity of the south, in liberating the slaves, and they thought his death would hasten and utterly destroy the north. Now, if God is a hearer of prayer, and if he

ever answers prayer, why did he not save the lamented Garfield? When the whole church and all his people were praying daily and hourly for his recovery.

These questions are hard to answer, and the only way they can be answered is, that the laws of nature, like the laws of the ancient Medes and Persians, are unchangeable; and when the bullet from the revolver, in the hands of an insane man, pierced the vitals and an inflammatory action set in, or was the consequence, the whole body became poisoned and nature could not keep up the vitality, and of course death was the natural consequence. Was this Providence? No; effect following cause. I tell you, if you transgress the law you must suffer, and God hasn't anything to do with it. If you walk rapidly, until you are heated and tired, and then sit down in a cool room or near an open window, ten to one you will contract a severe cold, which usually affects that part of your person which sustains the lowest vitality. If you overwork, your punishment is often close at hand. Do you think God has anything to do with it? If God has you in his care, why do you send for your physician and medicine? Why does not God heal you? Do you not believe he can cure you? Either you have not much faith in God or else he is deaf to your entreaties, just as he was in Garfield's case, or there is no God! In saying there is no God I do not wish to be understood as not believing in God. I believe God is a spirit, has always existed and will exist forever. I find God in nature, in the woods and fields, in the valleys, in the streams, in the wind, and in the storm, in the sea, in the golden light of morning, and evening's crimson glow; in the wild bird's song, and in the innocence of the smiling babe. His spirit is always present, and will always be. I see him everywhere. But cause and effect are always present, and try as we may we can not evade this law, and when we violate it we must suffer the penalty, be it great or small; and we may call on God for help in vain for heaven only helps those who help themselves.

Babbitt, in Revealed Religion, says: "Among the absurdities indulged in by devout people is the belief in special Providences, as commonly held, although this subject has a beautiful and cheering side, if considered rationally. It is presumed that God will suspend some law of nature in behalf of the needs or the prayers of his people, at one time for instance, causing the sun and moon to stand still, at another time causing a ram to come in answer to some good man's prayer, and causing innumerable other things to take place out of the regular order of things by a special effort of his infinite will. . . . It would certainly be an inferior being who would need to be forever remedying the deficiencies of his universe by some special efforts, or special Providences, as they are called."

Davis, in Great Harmonia, says every effort must have an adequate cause; something can not come from nothing; there is no immaterial substance; the lesser can not contain the greater; an eternal principle is not perishable; bitter and sweet can not flow from one fountain." I might go on and recite to you thousands of instances and circumstances which explanation called for a special Providence if such a thing ever existed, but we know that nothing happens. All things are governed by law, inexorable law, and the best thing we can do is to become better acquainted with this law. Study the law of cause and effect, and we will find the special Providence explained in the most natural way.

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## SABBATH OBSERVANCE.

Rev. Frank DeWitt Talmage is rather severe on riding the bicycle on Sunday. He says: "Any minister who is advocating Sunday bicycle riding is either an arrant fool or he is intentionally sending thousands upon thousands of his young people straight down into an everlasting smash-up. There is no half-way between out-and-out infidelity and the old-fashioned religion of our ancestors, which thunders the fourth commandment all through its gospel. It is about time the church and the home and the civilized world at large stop cringing to this infamy."

The fourth commandment enjoins observance of the seventh day (Saturday) as the Sabbath. The puritanic idea of a close Sunday has nothing to inspire or justify it in Christian teachings. Martin Luther and John Calvin had liberal views of Sunday observance. The Puritan Sabbath was not derived from the New Testament, but from the old, which made it a crime to pick up sticks on the Sabbath for the purpose of kindling a necessary fire. The author of the Christian religion said that the Sabbath was made for man! Jesus never condemned men for not rigidly observing any day, nor did St. Paul. The puritanic manner of Sabbath keeping is Mosaic, not Christian.

Rational observance of one day in seven commends itself to the people of this country generally, but there are fewer who believe that religious or moral interests demand abstention from all those enjoyments and recreations which Sunday brings to so many who are at work in office, shop or factory all the week days.

True rest and recreation are found by most people not in total idleness and inactivity, but in such avocations and exercises as give relief to their faculties and muscles, which have been overtaxed, and at the same time give exercise to those powers which have been unused during the week. Man is not a machine that is wound up and that runs down. He is a living organism whose activities need to be diversified, not stopped as a whole. Nature has her methods of rest, but they are not like those of the Puritan. The sun shines and the grass grows as well on Sunday as on Monday. Time itself does not possess the attribute of sacredness which belongs to human souls, for whom, Jesus taught, the Sabbath was made.

B. F. UNDERWOOD.

## WHILE WE ARE MARCHING TO JOIN THEM.

Air—"Marching Through Georgia."  
Now let all the earth rejoice  
And sing a glad refrain,  
So there comes a heavenly voice,  
Our friends return again.  
They come with ever-beckoning hands  
And peace to all the lands,  
While we are marching to join them.

CHO.—Sing on, sing on; your grandest anthem sing.  
Sing on, sing on, till heaven and earth shall ring.  
They come with ever-beckoning hands  
And peace to all the lands;  
While we are marching to join them.

Here is comfort, here is joy  
For every doubting mind;  
Heavenly joy without alloy  
For all of human kind.  
The pearly gates stand wide ajar,  
Inviting near and far,  
While we are marching to join them.  
Chorus—

Thus from doubt and sorrow free  
We sing our glad refrain;  
Sing and shout our jubilee  
Ever and again;  
For angels come with beckoning hands  
And peace to all the lands,  
While we are marching to join them.  
Chorus—

A. G. S.

WOMAN, A LECTURE DELIVERED TO LADIES ONLY—By Mrs. Dr. Harburt. 20 cents.





### GIVE THE WORLD THE TRUTH IT NEEDS.

Editor Light of Truth: Letters come to me now and then touching "the things of the spirit"—sometimes valuable, sometimes not. Months ago a valued friend, a woman accomplished, independent and of large views, told wife and I her story of a wonderful psychical experience which came to her a half century ago or more, and which she then intended to publish.

Having no trace of its appearance I wrote her, and soon came her answer, reaching us a few days ago.

My reply, with its quotations from her letter, may be of some use to your readers. It is as follows:

Dear Madame—Thanks for giving me your reason for not making public your valuable psychical experiences. Yet, I confess your reason is unsatisfactory.

Some good friend, on hearing your story, said: "You are trying to lift women out of old superstitions; do not plague them with new mysteries."

He was a mistaken adviser, taking a totally wrong view of the case. The fact is that from the beginning of modern Spiritualism until today, no leading advocate of its central truth (i. e., spirit-return, presence and power), but that has been a strong advocate of the supremacy of reason, and a strong opponent of all superstitions, old or new, Pagan, Jewish or Christian.

You quote Stead of London with approval, a Spiritualist. Read Epes Sargeant's "Scientific Basis of Spiritualism," a book impregnable in argument and strong in the proof palpable of immortality, the facts of spirit-return. He sweeps aside all authority over the soul.

Here is a word from a great man, Selden J. Finney. He was eloquent in speech, peerless as a philosophical writer, who "passed away" from California. He said: "The gospel of this epoch is for progress, for woman's enfranchisement and admission as man's equal, to all the rights, privileges and immunities of life. It demands justice to all classes of citizens."

It opens itself to science, philosophy and all truth from every quarter of the globe. \* \* \* While in religion the advent of the spiritual dispensation, emancipating millions in our own land and in Europe; the decay of the Papal hierarchy, and the revival of the spirit of art, and its consecration to nature; attest the immense spiritual energy and activity of this century. \* \* \* Supernaturalism is sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship, free thought, fearless criticism, and the great Spiritual movement, joined with the late discoveries in science—popular theology is being actually destroyed. \* \* \* Now the race advances either to Atheism or to a universal Spiritualism."

A. J. Davis wrote, "What is fidelity?" "The integrity of the soul to itself."

Over a hundred journals are published in this country, South America, Europe and Australia devoted to Spiritualism. None advocate the popular theology.

In Spain are several stoutly combating Catholicism, speaking bravely for a religion of reason.

In England Sir William Crookes, the

eminent scientist, lately spoke in London before the British Scientific association, saying in substance: "I did not admire the Spiritualists, but I thought they had some truths we ought to know. Amidst my many occupations I thought I would devote a fortnight to an investigation of the subject. That time grew to four years of careful examination and thought. Now I am here to say that I know of a future life and of spirit-return." Some hissed, but more respected his courage. Other like cases might be given.

Hundreds of times have I heard woman suffrage advocated in public meetings of Spiritualists. In earlier years I publicly advocated it in their large assemblies.

Never have I heard it opposed. Your advising friend begs you "not to plague women with new mysteries." We find much within and around us which we do not yet understand. What better help can be offered women to see tomorrow, clearly, what she sees but in dim confusion today, than to say: "The reign of law is in, through and over all things, both in our souls and in nature."

That Spiritualism does as nothing else can.

There are two classes who are outgrowing superstition; one materialistic or agnostic, who deny the soul's thirst for immortality, as possible of satisfaction by any innate or spiritual faculties or powers of man; the other realizes that "man faces two worlds at once," and has faculties relating him to this transient bodily life, and also holds divine, yet natural, relations, with a higher life beyond.

The ideas and experiences of the first, in comparison with those of the last, are

"As moonlight unto sunlight,  
Or as water unto wine."

We remember your vivid description of that night, 50 years ago, when lying awake on your bed in such trouble that you felt it would be a relief to sink and be buried beneath the opening earth. You turned your face from the wall, and saw your father, who died years before, sitting by the bedside serene and strong in aspect. It was a surprise. You had no fear, but peace and strength. He said: "Go to sleep, daughter. In the morning I will help you finish your papers." In a moment came a sweet sleep, unbroken until morning, when your dreaded work was easily finished. A few hours later came a crisis, when you needed help, and again saw that true father sitting quietly in his chair a little apart from others in a large room, but seen by none but yourself, and met that crisis with triumphant ease, that fatherly guardian meanwhile becoming invisible. You had then no doubt and never had through the long years and in the hour when you told us this experience your inmost spiritual faculties were open, there was no hallucination but a clear mind, a deep insight, a sure conviction of the naturalness and reality of all that you felt and saw.

Your father's presence was as real as when you met daily in the home of your girlhood. It was no lawless miracle, but a fact in the realm of spiritual law. May an illuminated hour soon come when you will hold it a high duty, a precious privilege, to give to the world the weight of your name

verifying a story as true as it is wonderful.

As ever, with sincere regard, your friend,  
G. B. STEBBINS.

### MATTER AND SPIRIT.

Do spirits see material objects? is a question of much interest to all students of occult knowledge.

We get seemingly contradictory statements on the subject from communicating spiritual entities, but with study and thought we should, I think, often find the apparently conflicting information falling into a clear and logical sequence.

My experiences so far with physical phenomena entirely bear out Dr. Hodgson's theory. I learned that even my nearest and dearest spirit friends seemed quite unconscious of what happened to me when the medium was not present, although I have known them repeat, by means of the direct spirit voice, words and speeches made by myself, and describe acts performed by me, when alone in a locked room, when the medium has been in the house, though in quite another part of it at the time.

I have heard materialized spirits state that whilst in the material form they could not see in the dark any more than we could. I once gave some written questions to a materialized spirit to answer. He told me he must dematerialize, to read my request "in the light of the spirit land," before he could answer it. I kept firm hold, however, of my paper, as I did not wish the medium to see it, but it was dematerialized within my tightly-clasped hand, and I did not get it back till at night, when alone in my locked bedroom (the window also closed), it was flung into my lap, with the answers to my questions written at the back.

I believe physical phenomena are best performed by spirits of a not very high intellectual quality, so I suppose it is not very astonishing that they seem often unable to explain to us in clear and scientific language how they see and how they hear, any better than most of us would if asked the same question!

They have told me that mediumship is a gift not only of the body, but of the spirit, as much prized on the other side as here, for to make communication between the two states of being needs a disembodied medium and an embodied one. The "controls" of a medium are always medium spirits, and it is for that reason that this work is given them, and not for any moral or mental worthiness on their part. It is through them that higher intelligences work, and the spirit friends of sitters are helped to communicate with them.

I discovered this through a clairvoyant friend, who described at a seance an unknown spirit, speaking for several of my friends who were grouped around him, and who was modulating his voice to the softer tones of a woman's or child's voice, according to that of the spirit communicating. When reproached at a later sitting with not having told me this before, the spirit confirmed the exactitude of the statement, but added that he had acted thus from no desire to deceive, but because my spirit friends thought it gave me more pleasure to believe I was conversing directly with them.

I have found the same thing with "direct writing": it was generally in the same handwriting, though signed by different names, except in a few cases, and in those the spirits always told me they had more power than my other friends, and could materialize, write and speak unaided in a very short time. This explains why our nearest and dearest often do not come to us, and those we care but little for come so easily.

Clairvoyance also, possessed by some spirits in a higher degree than by others, may enable them to become the eyes of those of our friends passed on who wish to see us and our surroundings. Just as a clairvoyant amongst us sees the beloved dead when to us they are veiled by immortality, so a clairvoyant spirit sees the spiritual form within the fleshly envelope. Our surroundings also can be sensed by them in like manner. All Nature, inanimate as well as animate, has a spiritual essence, on which is moulded the form of matter. Thus they may tell us that they see us as shadows, walking amongst shadowy trees and flowers. What they see is the real man, the real tree or flower, but it is rendered dark and dim to them by its material envelope.

So, truly, spirit is the cause, matter the effect, and we can understand the oft-given teaching that the spiritual world is all around and about us, and Heaven and Hell truly a condition of mind rather than a place.—Flora Macleod, in London Light.

### CITY GOVERNMENTS.

Prof. Frank Parsons made one of the best speeches delivered before the recent League of American Municipalities, in the course of which he thrust his lance under the fifth rib of lord high mogulism. Cities generally, he said, may have a government by the people and for the people, but not of the people. It is of the men. Since women form so large a proportion of city taxpayers, the speaker was of the opinion that one of the first and most necessary reforms was the emancipation of women. The legal warrant for such a course he thought was perhaps evinced by the fact that we call a city "she." As city governments stand today, the people are only in spasmodic control. They are supreme at election time—between times, not at all. The council and aldermanic boards are then masters of the situation and the people must submit to whatever measures they make. Three measures of reform, Prof. Parsons thought, are needed—the initiative and referendum, women suffrage where women ask it, and home rule for cities as to local affairs, without control or restriction by legislatures.

### TIME AS A FACTOR OF SPIRITUAL DISCIPLINE.

Knowledge (Jana) can not be communicated all at once. Its attainment is a question of time. Suppose a fever is of a severe type. The doctor could not give quinine under such circumstances. He knows that such a remedy would do no good. The fever must first leave the patient, which depends upon time, and then the quinine would be useful. Some time the fever would go off without your having to give the patient quinine or any other medicine. Precisely the same is the case with the man who seeks for knowledge. To him religious precepts often prove useless so long as he is immersed in worldliness. Allow him a certain period for enjoyment of the things of the world. Then his attachment to the world will gradually wear off. This is exactly the time for the success of any religious instructions that may be given to him. Till then all such instructions would be as good as entirely thrown away.—Indian Gospel.

Jealousy is to the spirit what bad blood is to the body—a disease that makes life gloomy and dark, and generates thoughts both morbid and deceiving.

### OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents.



## The World of Psychics and Liberal Thought

County Solicitor R. M. Higgins of Watkinsville, Ga., was relieved of a tumor in his side by hypnotism.

I don't believe in charity, says Hon. Tom L. Johnson. It is merely another drink to a shaky man. What the world needs is justice, and not benevolence. I shall continue to decline to give checks to the eleemosynary institutions and I shall leave no money to build churches and found libraries. My family will be well provided for, but the rest of my fortune, after my death as well as before, will be spent in trying to teach people how to stop me, and men like me, from robbing them. So long as it is permitted to any man to take what does not belong to him through monopolizing nature's resources, and the private ownership of public utilities, plenty of men of my kind will always be ready to jump in and do the stealing. My mission is to show the people how it is done, to take what they are stupid enough to let me take, and to show them how they can put an end to the system which enriches me and impoverishes them.

Our first duty, if we are really sincere in our desire to be accounted progressive, is to promote the discussion of economic questions from every point of view. When this becomes generally recognized we need have no fear of the outcome. An awakened intelligence will work its own cure.

Says the Indianapolis Sentinel: The Spiritualists of Chesterfield are now convinced that they know the secrets of the historic Indian mounds along White river near the camp ground which have attracted the attention of scientists all over the country. During the powwow held at the mounds a few evenings ago the spirit of Oceaola, the Seminole chieftain, came into the circle and took possession of Mrs. Pfuntner of Indianapolis and told the story of the mounds. He said the mounds were originally built as a place of worship and sacred fires were kept burning on them for ages. No human blood was ever shed in their vicinity and the aboriginees would come for hundreds of miles to these sacred spots. Those who were present at the powwow and listened to the matchless eloquence and pathos of the chieftain's address as he spoke through Mrs. Pfuntner declare that in all their experience they have never heard its equal.

I think I have had all the manifestations that the most devoted disciple of the occult philosophy could desire. Presentiments of death, dreams, visions, in fact, I have run the whole gamut of experiences usually known to the adept of the hidden lore; but I can relate none of these because my friends would vigorously protest. I think the tranquillity of a nautical life tends to conjure up "spells" of the supernatural. At any rate, some of my experiences have been prophetic.—Rear Admiral Miller, U. S. N.

There is great uneasiness on all sides in London in view of the Chinese situation, which is regarded as bringing an open conflict between Great Britain and Russia within measurable distance.

A minister named Hempstead, formerly pastor of a Presbyterian church at Darby, O., has sued the congregation for \$122 back salary.

A startling psychical experience was coincident with and governed by a fatal dynamite explosion near Skykomish, Wash., on the morning of Aug. 3d. As told by the newspapers one of the two men killed by the explosion was R. W. Robinson. At precisely the time he was stunned by the concussion, his young wife, sleeping in Renton, had a vivid dream of her husband being killed in an explosion. She awoke in great agitation, and was so sensibly impressed by the vision that she aroused her mother, Mrs. Jones, and told her of the occurrence. In spite of all assurances to the contrary the young wife insisted that her husband had been killed, and it was in the very midst of her lamentations that a message was brought from Skykomish telling briefly of the accident.

It is to be hoped that efforts being made to have the Seventeenth regiment, U. S. I., returned to their old headquarters in this city will succeed. They are a fine body of men.

"I would like to speak to Mr. Jerry Bate," shouted a lady over the telephone to Deputy Chancery Commissioner Frank Camp at the court house. Squire Camp replied that it was with great regret that he informed the speaker that Mr. Bate was dead.

"I know better!" snapped the lady. "Mr. Bate is a deputy sheriff at the court house." "Madame," quickly responded Squire Camp, "I say he is dead. If you wish to communicate with Mr. Bate you have secured the wrong instrument; you need a medium, not a telephone." The conversation ended here.—Louisville (Ky.) Times.

Leo Tolstoi completes his seventieth year this month, and the fiftieth year of his literary work.

The Madrid correspondent of The Daily Mail says: "The comments of the press on the protocol are a veritable funeral hymn on the destruction of the Spanish colonial empire. Some days ago the desire for peace made the people close their eyes to the price, but now, upon reading the protocol, they realize that the cost is the loss of that empire which Spain had conquered with so much glory, and that Spain now falls to the second rank among nations. The public mind is stunned and there is general mourning."

Eugene V. Debs, about whom much inquiry has been made of late, is in Europe. Mr. Debs, much overcome by his labors, accepted the generosity of a former employer and friend and was thus enabled to take the trip, which, up to last accounts, was exceedingly beneficial to him.

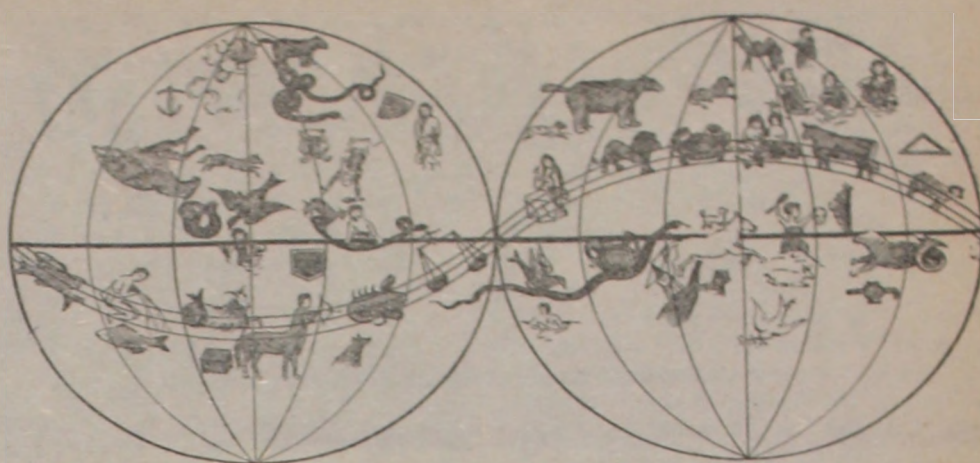
### ESTRAYS.

Some do not appreciate health until it has been sacrificed. A contrast is needed to know what it is.

All can pray, but it is a matter of influence who can reach the highest to win. Victory abides with the just always.

Please a child and the remembrance of it will always cause renewed pleasure. The happiness you accord others is yours as well. Your emotions will partake of the majority you have created—joy for joy, misery for misery.

There is no fraud in mediumship, per se, but in the fakirs who pose as mediums, and impose on the gullible public. Just as well say there is fraud in theology because an occasional pretended minister swindles a good churchman out of his dollars. To legislate against mediumship on that account gives valid reasons to legislate against preaching the gospel.



### CINDERELLA AND HER GLASS SLIPPER.

Under the title of "Noted Names of Fiction," Noah Webster summarizes this beautiful exoteric explanation of the apparent revolution of the heavens, diurnal and annual, says Occult and Esoteric. If a man like Webster, who devoted his life to searching for words and definitions, ancient as well as modern, could mistake an allegory that was designed as a scientific puzzle for Grecian and Roman students, like our modern enigmas—could mistake this puzzle for a nursery tale, and receive the indorsement of classical scholars, it is not to be wondered at that the common people rank it with "Gulliver's Travels" and the exaggerations of the truth by Jules Verne.

Cinderella was the daughter of a king, who, on the death of her mother, married a widow with two daughters. She was consigned to the kitchen, dressed in rags, and condemned to household drudgery, while her step-sisters were elegantly attired, lived in splendor, attended balls, danced and coquetted with a prince, leading lives of ease and pleasure. But one day a "bright being" (not a fairy, as the story is generally told), appeared to Cinderella and promised her the most brilliant and dazzling dress ever worn, that she should have glass slippers, attend a ball and dance with a prince, on condition that she left at midnight; but if she did not, her finery should be stripped from her in the presence of all the dancers. She agreed to the terms, and all went as promised. The prince was polite and attentive, and she became so interested that she forgot that she must leave at midnight, until the clock began to strike twelve. Then she rushed for the door and was outside, all except one foot, when the clock finished striking. The glass slipper was stripped from that foot, and thus she made her escape. The prince caught up the slipper and followed her. He pursued her over all Europe, never able to overtake her, till he became discouraged and was about to abandon the pursuit, when, chancing to look back, he saw that she was following him. Among the many versions of this puzzle, the foregoing is the best, and now we will give the interpretation.

In the diagram of the zodiac on the right hand side you will see, high up, the pictures of four human figures, which are four constellations of stars and thus described. Perseus, the central figure, holds a flaming sword above his head. This is the prince. In mythology he is a demi-god, being the son of Jupiter, his mother the daughter of an earthly king whom Jupiter visited in her prison, where she bewailed her virginity. On the left of Perseus is Cepheus, the father of Andromeda, who has chains attached to her wrists. The fourth . . . constellation is Cassiopeia, wife of Cepheus, and mother of Andromeda. Of course there were never any such persons, any more than there is a Goddess of Liberty or Jack Frost. These were the exoteric explanations of astronomy when the true science was taught

only to the initiated. The author of Cinderella selected Cepheus as the king and father of his heroine, Perseus as the prince, and the two female figures as the king's stepdaughters, varying the characters from the cast in mythology. Cinderella is the zodiacal constellation Virgo, the last of the six northern signs.

When the sun reaches the vernal equinox, about March 21st, these four constellations have their heliacal risings and settings; that is, rise and set with the sun. Figuratively, the step-sisters dance up the sky from the east, with the prince, and down again in the west. But the sun does not tarry with the sisters. It moves on through the zodiac and about August 22d is the "bright being" that appears to Cinderella, or "overshadows" the virgin, clothing her with its "dazzling and brilliant" rays, when she is the woman clothed with the sun, and the moon under her feet, at full moon, as described in the twelfth chapter of Revelation.

Virgo rises, facing the west, gradually turning so that she sets head first, facing the east, and, like Ischah, the wife of Lot, she "looks back" as she sets. Turn to a celestial globe and this will appear plain to you. Virgo is pictured with a naked foot, the last to disappear below the horizon, and hence the pretty conceit that Cinderella lost her slipper from the foot that was last to disappear through the door. As Perseus is 180 degrees east of Virgo, the prince danced up the sky as Cinderella danced down. The same occult idea is concealed in the exoteric reading of the Bible, where David, in the character of the sun, dances naked before the ark, which is decent and proper enough in its esoteric meaning, but to suppose that "a man after God's own heart," a king of Israel, father of the wisest man that ever lived, removed his garments and danced, an exercise condemned by Christians, is horrible!

The prince pursues Cinderella through the heavens, setting head first, and as she rises in the east, while he is setting in the west, he looks back and sees that she is following him.

This is the true version of Cinderella and her glass slipper.

### THE PILGRIM'S CRY.

By Louis Chandler Moulton.

O wanderer in unknown lands, what cheer?  
How dost thou fare on thy mysterious way?  
What strange light breaks upon thy distant day,  
Yet leaves me lonely in the darkness here?  
O bide no longer in that far-off sphere,  
Though all heaven's cohorts should thy footsteps stay.  
Break through their splendid militant array,  
And answer to my call, O dead and dear!  
I shall not fear thee, howsoever thou come,  
Thy coldness will not chill, though Death is cold—  
A touch and I shall know thee, or a breath;  
Speak the old well-known language, or be dumb;  
Only come back! Be near me as of old;  
So thou and I shall triumph over death.



# Spiritism

## HYPNOTIST'S POWER.

I have had a further interview with Dr. Rene Potelet on the subject of hypnotism in France, according to the teaching of the Salpêtrière school. The doctor told me that it would be impossible to produce somnambulism in an unwilling patient. Women are much more easily hypnotized than men, because the majority of them suffer either from hysteria or neurasthenia. In the case of men an average of three in ten are hysterical.

When a female patient has been hypnotized it is quite easy to make her believe that she is in a garden full of singing birds, and her face turns upwards and reflects all the pleasure it gives her. If a small piece of wood is given to her and the doctor tells her it is a serpent she will drop it with horror and start back with fear. She will obey the doctor in all minor matters, but immediately he suggests something to which her natural instinct or education objects she refuses to obey. If the doctor persists in his order she is generally seized with a violent nervous attack. As a rule it is noticed that after having been hypnotized once or twice a patient has a great liking for the doctor who hypnotized her. The extent to which this goes has been frequently remarked in the case of patients who refuse to eat for several days. It has then to be found out who last hypnotized her, and he is asked to put her into a somnambulist state. He then orders here that she must eat at a certain hour after she wakes up. In every instance she obeys.

I asked the doctor if he thought a patient could be induced by the hypnotizer to write a will in a person's favor. He was of opinion that this would be quite possible if the subject was hysterical, and had been several times under the influence of the hypnotizer. But if he was her medical attendant and she was ill, there would be absolutely no need to use hypnotism. It is a well known fact that people nearly always desire to leave money either to their doctor or some old servant. It is because they appreciate acts of loving attention and kindness more than lying on a sick bed than at any other time. French law has foreseen this, and wisely forbids the doctor who attended a deceased person during their last illness to become heir to the estate. A little souvenir is all that he is allowed to accept.

I have also seen Dr. Koerner, a well known consulting physician in Paris. Although he studied at the Salpêtrière, he does not entirely agree with its teaching on hypnotism. He practically represents the half-way school between the Salpêtrière and Nancy. Dr. Koerner does not think that the patient was entirely under the hypnotic influence in the instance which I mentioned on Monday, where the subject attempted to commit murder, yet knew that the weapon was harmless. This was demonstrated by Gilles de la Tourette in some of his marvelous experiments. There are three stages in hypnotism—catalepsy, lethargy and somnambulism. In the third stage the subject is entirely under the influence of the hypnotizer. During one experiment a patient was told to poison one of the doctors. She put what she supposed was poison into a glass and asked him to drink, saying the weather was so hot that she

was sure he must be thirsty. He refused once or twice, but she persisted. At last he consented, but requested her to drink first. This she pretended to do, but did not wet her lips. He then drank from the glass, and fell back as if dead. She had absolutely no remorse, yet firmly believed she had committed murder. In another experiment this lady patient was given a pistol, and told to kill a certain house surgeon. As soon as he came into the room she fired point blank at him.

Dr. Koerner believes that the patient must first have a grudge against the supposed victim. As long as the germ of dislike is there the hypnotizer can increase it in the mind of the subject until he or she firmly believes in the necessity of committing murder. Dr. Koerner's opinion on the question whether a patient could be hypnotized into writing a will is identical with the view expressed by Dr. Potelet.—*Corr. London Chronicle.*



THE DEMPSEY FAMILY.

## THE DEMPSEY FAMILY.

P. J. Dempsey and family hold a somewhat unique position, all being mediums. Writing of his career in Spiritualism, Mr. Dempsey says: In 1892 I first visited a camp meeting near St. Paul as newspaper representative and being present at some of the lectures my curiosity was aroused to further investigate. From that time I gave it considerable attention, and later gained a better knowledge of the philosophy, and when I became satisfied that it was a beautiful truth to possess I brought it under the notice of my family. Since then the Speaking Dial came to me through inspiration, and has since obtained a widespread reputation. My family since then have all developed various phases of mediumship and have demonstrated their powers at camp meetings, on the platform before large audiences, and at our home circles, etc. They are known as "The young medium family." Ages, respectively Anna Eva 9, clairvoyant, clairaudient and test; Edward 11, healer, clairvoyant, physical and test; Dollie 13, clairvoyant, test and physical; John 15, clairvoyant, clairaudient and test; Margaret 17, clairvoyant and test; Marie 17, psychometrist and inspirational; Mrs. Dempsey impres-

sional and clairvoyant. This interesting and most worthy family live at 1402 Vine Place, Minneapolis, Minn.

## EXPECTATION—REALIZATION—SALVATION.

In your issue of the 29th occurs this paragraph:

Dr. J. M. Peebles will deliver the closing address at the Maple Dell campmeeting tomorrow.

Permit me to say that, though invited the current year to attend nine of the 50 Spiritualistic campmeetings, as well as the yearly meeting held at Sturgis each June, I attended none of them for want of time, or from absence in London attending the International Congress of Spiritualism.

As to Maple Dell, I was not officially invited to this campmeeting as I was aware of, therefore, did not attend, delivering no opening or "closing address." How, where, or with whom the mistake originated baffles my psychic powers of mental diagnosis; somebody, however, is responsible.

By the way, the Rev. J. D. Haganman of "National Anti-Spiritualist Association" fame is in this city (Battle Creek, Mich.), lecturing against mediums and Spiritualism in the Salvation Army's little hall. No church in

Many of those who heard him were convinced that he was either a pretentious and fraud when he practiced mediumship or is now. How can my thinking, rational mind have confidence in these travelling impostors? Why does any Spiritualist expose them? The hall was barely two-thirds full. At the close of his shabby harangue a Salvation sister, tambourine in hand, took up a collection of just 74 cents. "Verily," as saith the Scriptures, "the laborer is worthy of his hire."

J. M. PEEBLES, M. D.  
[Concerning the opening paragraph, we would say it is time that the word "expected" or "promised" be stricken from our campmeeting circulars or local notices concerning them. Spiritualism should dispense with this sort of advertising. It is done in the secular world as a respectable way of making believe with a back door outlet, but which must not be imitated by Spiritualists.—Ed.]

## OCCULT SEEING.

Dr. Louis Schlesinger, the well known Pacific coast test medium, while travelling through Texas stopped at Waco, where he announced a public seance. Among the audience was the editor of the Independent Pulpit. The "Dr. Schlesinger tells the rest as follows: by saying that a gentleman had called at his apartments, when he first arrived in the city, and stated that he came as one who doubted, but who wanted to investigate. He asked that the medium give him an opportunity to learn. The medium asked that if he came forward, Mr. J. D. Shaw came forward. He had a number of names of living and dead persons in an envelope, and Dr. Schlesinger called off nearly all of them before the envelope was opened. He gave the maiden name of Mr. Shaw's mother, which was not known to any one in the house except Mr. Shaw."

Numerous other like tests were added, much to the enjoyment of the large audience present.

## OUR UNAPPRECIATED JEWELL.

If half the Spiritualists only knew of half the love and devotion existing between spirit controls and their mediums, and the love the spirit world has for its workers generally, they could not help to love their cause more, and manifest it by rising above the little differences existing, and work in harmony for a better end. Spiritualism is a religion of love, but the minority are touched by its divine impulse sufficiently to realize the jewel they possess. Let all forget a little more of self, and think of making others happy, and a short season will work wonders—not only as a body politic, but in a superior mediumship that will transcend all the past.—A. F. M.

## TO DEVELOP AUTOMATIC WRITING.

Hold a pencil in the hand as in ordinary writing, only a little firmer between the fingers, though limbering up on the lower arm so as to give the spirit—either your own or a foreign spirit—better control. If no movement is experienced in the fingers raise the hand, leaving only the pencil point touching the paper, and withdraw the will from your arm. This is easier for the spirit, though a little tiresome for the experimenter. But the development of the latter will lead to the former finally. Daily practice makes perfect.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Covell. Price \$1.00. Postage, 15 cents.



## MISCELLANEOUS.

## THOUGHT MOULDING—A SKETCH.

"Listen to the pattering rain upon the shingles, Zoe! Is not this, even though the attic in our mansion, a pleasant reminder of that long ago when you and I, two little tots, used to go up to the low chamber in the old log house and lie on the bed to listen to the music of the rain tinkling on the shingles? I often think if my husband and friends would not ridicule I would have a house built in imitation of that old log homestead, and then when it was warm and softly raining like today I would steal away from the bustling now and again be a child in memory. You know some claim that the attitudes, gestures and surroundings define and induce thought; so if we could again have the child environments perhaps the old care-free child state, to some extent, would follow. What do you think, Zoe?"

"That there would be so many incidents of the life since then to flit in unbidden we would very soon conclude that memory cannot be caged, and that the present state is the old one so much enlarged that it would take some magic beside thoughts of baby clothes to make infants of us. I do not think, May, it is always wise to live much in the past. We can never get full satisfaction by trying to drag others into our small stream of life, and instead of retaining the waters of today in the tiny springs of the long ago, we should clear away the obstructions that restless brooding builds, that they may go on to the ocean of love, from which the universe is vitalized."

"You, who had such a pleasant childhood, have more to induce such a desire, and because your life has held more of pleasure than pain, perhaps you do not appreciate the blessings of the present; but my childhood was so different, that though now happily surrounded, I cannot look back, even briefly, without feeling the old shadows in spite of my philosophy."

"Yes, I know! but do you not find some old associations or incidents pleasant to review, Zoe?"

"Perhaps, when in the mood to seek only pleasantness everywhere; yet the then sable robes of death, so soon unfolded the dear old loves, and forced me anew, a strange, shy child, among strangers, that the childhood and early womanhood way seems bounded on either side by graves, and I try to get beyond I am engulfed in a sea of sad memories. If we find that in the past which will give us faith in the future and help us to appreciate life's opportunities for extended work, will strengthen earnest endeavor, influence us to a more kindly consideration of all, assist us to value the loves of today and draw from our own experiences what will help us to plan and execute for the best education of children, then it is wise to return often to our child life. But if we only deplore the fact of mature age and pine for the child-free state again, then I would not advise any such practice."

"But, Zoe, in no place can I so well remember my mother as in the old home; she died there you know!"

"May, I do not wish to place my mother in a log cabin where she lived so long ago, but in the bright heaven that she entered when she left it."

"Neither do I, but somehow I cannot realize she is there, while the old picture is so real, and I tire of trying to imagine a heaven."

"Poor child! do not try, but prove through an investigation of Spiritual-

ism that heaven is right here. Spirits tell us, May, that there is only a veil between their world and ours; that though all cannot penetrate it, yet they are cultivating and improving the power and soon very many more will realize the presence of spirits and traditions will be replaced by knowledge gained through experience. It may be profitable for you to review these scenes, though unrest follows. You must decide by consequent results."

"May, we can cultivate the powers of mind so that we can review, aye, live over the past in memory without environments or anything as prompters, but we may refer to them as the chapters of a book and review for what may be desired as aid in performing the work of today. I, too, will ever enjoy lying care-free and listless, listening to the musical tinkle of rain upon the roof, but it proves to me through a review of the then and now the power of increased enjoyment and that life is thereby wonderfully enriched."

"Perhaps, Zoe, you are right, but I get so tired of the maddening haste, of the fever of competition and think for me there is no rest, if I would not be left, that like a homesick child, I would flee to the old strife-free homestead and be soothed to rest and forgetfulness in my mother's arms, for only there have I ever known it."

"But there is Bessie, your mother's namesake, who comes to you—her mamma—for the same love that made your heaven when a child, but many times she must go to nurse because mamma is engrossed with society, or is attending some meeting for ameliorating the condition of heathen children, etc., and though surrounded by wealth, she misses that blessing of childhood—the spell of a mother's love untinctured by a restless ambition."

"You do not think that we can set aside lightly the claims of society or of a religious duty that we owe to humanity, do you, Zoe?"

"We must not forget that if we try to adjust ourselves to certain claims according to rules that others may make before we are aware of it we will find ourselves enslaved by the same, but when we comprehend our home should be our center of action and study to do as much for its inmates, domestics included, as we do for those outside, we will be surprised to see what a radiation of light the home is, and if all would do this very much of the work in which you are engrossed would be unnecessary; for largely, if not wholly, the world must be improved through judicious home influence and education, and those men and women, particularly, who assume the obligations of matrimony, should work together in these ways. Study yourself as impartially as you can in connection with surroundings, then place yourself in departments of usefulness, and do not permit those who know neither your interior or exterior states to do this for you, and persist in being conscientious and independent in doing so. Determine that neither praise or censure shall vary your purpose in the least, then investigate fearlessly and self-reliantly for a broader comprehension of truth, and in such ratio as you can do this, in that measure will come to you true satisfaction in living, and you will never again feel like rushing to the chamber of a log cabin to see your mother because your religious belief sends her to a far-off heaven that you can not stretch your imagination to reach; but you will realize that she comes as a ministering angel to assist you, too, up the heights to angelhood. You will also learn, as I have, that our own undeveloped nature is all the devil who will cause us suffering, and



that all receive from Infinite Love according to evolution, whether conscious of such a power or not, and nothing can hinder it."

"Would you believe it, Zoe, that the old teachings hold me at times relentlessly, and though long ago I outgrew my belief in a personal devil, my heart will throb with sudden fear and I have actually sped back to the light rather than pass through a dark room?"

"You return to your child states in pleasant connections through choice and these unpleasant ones are compelled upon you through the same law of suggestion. Study God, all things, from a love standard, and banish all fear from your life and religion; then consider all experiences as methods of ego-evolution and trust Infinite Law for the consummation of your destiny—the fulfillment of soul needs."

"Really, Zoe, I feel like a new person. But I am inclined to ascribe the change more to the strangely restful ideas you have given me than the effect of the rain on the attic roof as a reminder of the care-free child state of the long ago; so I am ready to descend, for now I realize that though we may seek the heights, for more enjoyment, like this attic, they too will be bounded and narrowed by our own ignorance."

LISLE E. SAXTON.

## TO CONDUCT SPIRITUAL CIRCLES.

## Advice to Inquirers.

1. Have an earnest desire to know the truth concerning the life hereafter, for that is the fundamental principle of Spiritualism.
2. Find from 4 to 12 persons on the same mission bent and with the same earnest desire, to investigate with you.
3. Begin by sitting around a common light table, ladies and gentlemen alternating. If there are no ladies in the circle, let those of light complexion, light eyes or of the blond type, represent the negative element.
4. Place your hands upon the table with palms down and await results. A prayer or a hymn sung in a low tone is always in place at the opening of a seance. This harmonizes the elements and attracts reverential spirits. The reverse attracts the frivolous and untruthful of the unseen world.
5. When the table begins to tip, or raps are heard, ask the power to respond by three tips or raps to "yes," one to "no," and two when it does not know.
6. When the power for tipping or rapping gives out, let each take a pencil and hold it as in ordinary writing, but with arm suspended, over a sheet of smooth paper. Do not let the point press too hard, so that it can be readily moved. Also withdraw the will from your arm during this process. After writing begins you can rest your arm, but give your hand easy swing, so that your fingers can be operated by the spirits. The best ones in the circle will then become the amanuenses for spirit messages; but all can continue the practice in private, as it is the best medium through which to study self, and self-study is the door-

way to the comprehension of spirit law and causation.

7. Should there be a trance medium or one for physical manifestations in the circle it will indicate through the automatic writing, and directions given for their development. But keep up your first circle as long as any information of interest is received, or you can bring others to the light through the same. It is the alphabet to Spiritualism, and lays the best foundation for an understanding of it as a whole.

A. F. M.

## BISMARCKIANISM.

Now that Bismarckiana has gotten hold of the critics, a temperate estimate of the man may not be amiss. Cesare Lombroso, the eminent Italian scientist and Spiritualist, touches him off as follows:

"If you call a man great who fights for his own class with great cleverness and with energy that approaches cruelty, then Bismarck was a great man. But there are great, greater, and still greater men. And between Cavour, who liberated this country and then ruled it without becoming a tyrant—between Gladstone, who, by supporting the demands of the Irish, averted a revolution, and who, at the height of his power, voluntarily ceded the Ionian islands to Greece, a man who fell because he did not succeed in carrying a law against drunkenness—between Cavour and Gladstone and Bismarck (which latter had behind him his emperor and half a million soldiers, and who, to complete his triumph, did not hesitate to set one class of citizens against the other)—between these three men history will judge, and I have no doubt that it will prefer Cavour and Gladstone."

## PHOTOGRAPH OF THE HOLY SHROUD BY ELECTRIC LIGHT.

In Turin, the other day, according to Il Osservatore Romano, a photograph by electric light was taken of the Holy Shroud, which gave an admirable reproduction of the body of Christ, says The Electrical World. The Holy Shroud was recently exposed to veneration, and King Humbert, who is its hereditary guardian, at first hesitated to give authority to have it photographed, lest the photographs should be speculated in. However, his majesty at length gave the requisite permission to Signor Secundo Pia, a lawyer and a member of the committee on sacred art, who had offered to photograph the Holy Shroud at his own expense. Signor Pia prepared his plates according to a special method, rendering them sensitive to the yellow tint of the Holy Shroud by means of powerful electric reflectors. "Formerly," says Il Osservatore, "the appearance of the Holy Shroud gave an idea of the contour rather than the facial lineaments and body of Christ. On the other hand, the photographs, on being developed, showed a perfect representation of the face, hands and limbs of Christ, the general effect being that of a photograph of Christ and not of his shroud."—Scientific American.



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### AMEN TO THIS PROPHECY.

"I must express my profound conviction," says the Rev. T. E. Allen, "that before many years most of the investigators and authors of the Society for Psychical Research—and perhaps all—will be converted to the spirit hypothesis." Let us hope so at any rate. We are of the opinion that these worthy people have obeyed the biblical injunction at least to the extent of trying the spirits.

We never had a doubt as to the outcome of the inquiries entered upon by the Society for Psychical Research. They started out with the avowed purpose of "settling once for all the truth or the falsity of Spiritualism." When men take up a position like that the end of inquiry is safely involved with it, and they become Spiritualists; at least to the technical extent of knowing that the dead, so-called, are very much alive and capable of communicating with us.

This is the main point. Perhaps there was prejudice against the spirit hypothesis when the society began its work. We think there was to some extent among some of the members, but nothing is now set forth in a prejudicial way. All appear to be imbued with a desire of confirming reputed facts, and although the facts had been confirmed over and over again long anterior to the formation of the Society for Psychical Research, those who had done this were perfectly willing that the confirming process should be gone over again. Happily the facts have not been, in this instance, altogether hidden by the verbiage of learned disquisitions. To be sure, we have the "subconscious self" to deal with, a prolific liar, by the way, whom these men have foisted upon us. We will outwear the "subconscious self" just as we have outworn the "unconscious cerebration," although at this stage of the matter it is hard to tell why these people should have it that the objective or corresponding self is misrepresentation, while the subconscious self is continually dishonest.

We are not opposed to a double, triple or quadruple consciousness, be it remembered. We may have a dozen of them, but one or a dozen they do not account for all the facts of psychical nature even though the subconscious self make the blunder of speaking the truth now and then.

We are glad indeed that Rev. Mr. Allen has come out boldly for the spirit hypothesis. He has been identified with the S. P. R. more or less since its inception, and he knows a thing or two. He is going to create a healthy tone and aid immensely in the work of Spiritualism.

There is much talk of a new society of Spiritualists in Columbus, O., with Mr. John Drummond as speaker.

### WOMAN'S FIRST RIGHT.

The poets, seers and philosophers of the world unite in their intuitive perceptions on the all important demand that woman be accorded those rights and that position in the moving forces of social and political progress which by nature of her peculiar endowments she is fitted to take hold upon.

Primary among these rights alluded to and the most far-reaching in its consequences is her right absolutely to the disposition of her body in the marriage relation. If there is any one thing more than another which woman requires at the hands of society, it is protection from involuntary prostitution within the marriage relation, and we shall look in vain for a better, higher civilization until that protection is accorded. Woman is entitled to every right that man enjoys and one more, the right of protection, protection, too, in the noblest function of her being.

Gerald Massey, than whom no man living has taken a braver stand on behalf of woman's rights, observes as follows:

"The truth is, that woman at her best and noblest must be monarch of the marriage-bed. We must begin in the creatory if we are to benefit the race, and the woman has got to rescue and take possession of herself, and consciously assume all the responsibilities of maternity, on behalf of the children. No woman has any right to part with the absolute ownership of her own body, but she has the right to be protected against all forms of brute force. No woman has any business to marry anything that is less than a man. No woman has any right to marry any man who will sow the seeds of hereditary disease in her darlings. Not for all the money in the world! No woman has any right, according to the highest law, to bear a child to man she does not love."

Here is the foundation rock. It ought to be set up in letters of gold and placed before the eyes of every woman, married or single, in the world. It ought to be made the basis of law which in its provisions should punish by imprisonment any man or woman responsible for the birth of a deformed or diseased child the cause of whose deformity and disease can be traced to licentiousness, drunkenness or any other vile habit in the parents.

This is the way in which the Light of Truth would get at the abortiveness of civilization. Woman, good or bad, is the integral factor of civilization. She is the burden bearer of the nation. What she gives society must take, and society is responsible for the gift.

### GENIUS.

A selfish conceit is the meanest kind of conceit. It demands what it is unwilling to give, and mainly because it believes itself superior to others. Superiority in itself is too modest to ask deference even when deserving. In fact, it doesn't care whether given or not. Real genius or moral worth is indifferent to worldly praise or deference. It is only annoying, for it brings an unspiritual influence to bear that is unpleasant to its finer feelings. Thus genius never craves sympathy. It is self-sustaining in that respect—generating its own sympathy in its work. All great deeds inherit the influences of higher mentality and thus is fed unasked—often to rejection and the desire to hide in a lower sphere by a change of occupation. When it attains this stage it is just the antithesis of selfish conceit, and shows the latter all the more glaring in its deformity and ugliness. But contrast is needed to embellish the good in nature.

### THE CASE OF LEROY BERRIER.

The petition of the friends of Mr. Berrier to President McKinley has been signed by many of the leading men of Minnesota, among them the Hon. Wm. Henry Eustis, Republican nominee for governor of Minnesota, Judge John H. Steele, L. M. Stewart, the Hon. Ignatius Donnelly, Ex-Judge Robert Jamison and Rev. Henry M. Simmons, pastor First Unitarian church, Minneapolis.

The Light of Truth will print Mr. Berrier's picture next week in order that a better acquaintance may be had by the Spiritualists of the country with this young man, who has been robbed of his liberty, thrust into a state prison for two years and fined \$500 for writing his honest convictions on the vital subject of sexuality in a book in which the inscrutable findings of a Comstockian jury made out to be obscene. The time is coming when every pitiful hypocrite of that court and jury will want to hide his head. It will come when he has to meet himself face to face. Leroy Berrier's fate, hard as it now is, is a bed of primroses and scents of eglantines compared with the heap those fellows will live in.

We are informed that a large number of our readers in Minnesota have applied to Mrs. Berrier for copies of her husband's book, presumably for the purpose of ascertaining for themselves the strength or weakness of the author's plea for pardon. Of course it is impossible to furnish the books through the mails. Their transmission was interdicted when the author was hustled off to prison. But the Police Gazette, the Old Testament and the whole swindling lot of syphilitic nostrums, dime novels and photographs of nude, brazen haridans can and do go through the mails without question.

Let the lovers of liberty see to it that Mr. Berrier is released from his present unjust confinement and restored to his family. It is not at all likely he will desire in the future to teach a social degeneracy the way to a moral and spiritual use of the sexual nature.

### THE RIGHT BASIS OF INQUIRY.

The spirit in which the most valuable inquiries have been conducted is that which tests all other hypotheses before the spirit hypothesis is accepted, and even then to make no dogmatic claim of having reached the whole truth. Men who have done the most for Spiritualism have become convinced of its truth on these grounds precisely. When a man of scientific mind comes to the conclusion that life beyond the grave is scientifically reasonable in the face of indisputable phenomena we may count him a Spiritualist. And when he tells us that he has accepted the spirit hypothesis in explanation of phenomena only after testing all others and finding them inadequate to account for the facts we admire him.

That is the way to go about it. Spiritualism has never denied investigation. It courts inquiry and rigid analysis. It says to the investigator, try these facts by your own theories if you want to, and if the facts do not confound your theories then it is time to quit. Happily that man does not live who has gone about it after this style of inquiry who has not become a Spiritualist sooner or later. It may take him a year or ten years, but if he keeps at it he will surely be convinced.

Marie Corelli says that she is "afraid" that her forthcoming book will make the clergymen gasp. Marie is a shrewd advertiser, but really she ought not to use the clergy as a billboard.

### FOR UNITY IN ESSENTIALS.

What a pity it is that we are barred from an argument on essentials by reason of the time squandered on non-essentials! We are looking for a firmer, more enduring cohesion amongst Spiritualists on the line of those self-evident propositions which ought to appeal to all alike. We reiterate that Spiritualists ought to be the most happy, lovable and harmonious people on earth. But much of this blest estate is denied them in their vain and unprofitable contentions over non-important trifles. Let private opinion and interpretation abide in their places. We have enough to absorb the energies by well-directed effort. The common foe is about us, largely of our own making, a sodden, enervating materialism, a materialism the appalling feature of which is an utter indifference to the future. We know many splendid men who are materialists in philosophy and yet are earnestly endeavoring to find a larger opening in Spiritualism. Of such we do not speak when we say that materialism is our common and worst foe. It is the groveling, per cent cash, scoffers and deniers steeped in ignorance that we allude to. These are legion. The gratification of an erratic sense is the height of their thought; eat, drink and be merry sort who control the way over which their fellows must travel.

It is to these that Spiritualist thought should be turned. We do not believe in that sensitiveness upon which many Spiritualists fall back when charged with their part in disrupting their societies on non-essentials. There is a noble sensitiveness. It does not feel the little things which madden small minds. This degree of sensitiveness can be cultivated, and its cultivation presages the sloughing off of those annoyances which now sunder large bodies of working Spiritualists.

### REINCARNATION.

Prof. Wm. M. Lockwood has issued a comprehensive brochure on the fallacy of reincarnation. It is only required of us to say that it is written in Professor Lockwood's best vein and compares favorably with any treatise yet produced on this much-mooted entailment of early Oriental thought.

Conceived in the babyhood of the human race and gestated in the most prolific ignorance, reincarnation has survived and still persists as a rudimentary appendage. It is similar to physical rudiments for which physiology can find no use.

Professor Lockwood shows its absurdity, historically and philosophically, and his pamphlet deserves a wide reading. He has in this case performed meritorious service in checking the tendency of certain minds to fly after the ignis fatuus of every cheap sophistry that essays to make the worse appear the better cause.

There is no strictly scientific or philosophical mind in the Spiritualist ranks who has ever been able to find a place for reincarnation, and yet many Spiritualists believe in it. Some spirits teach it, to be sure, but that proves nothing. It is a mere dogma, not susceptible of demonstration, and it is a peculiar aberration which eschews the rational demonstrable laws upon which life is predicted and in obedience to which it is manifested, and takes up a musty Oriental fetish such as the modern reincarnation dogma has sprung from.

Professor Lockwood deserves the gratitude of the entire world for his bold and unanswerable treatise.

THE INFALLIBLE WORD AND HOW TO USE IT—By W. B. Ruland. 10c.



THE NUMBER OF SPIRITUALISTS  
IN THIS COUNTRY.

## HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

## A LUGUBRIOUS VIEW.

A reverend expounder of Scripture in an article in the Atlantic Monthly makes it quite clear, according to the prevailing interpretation of that kind of prophecy, that there will be no lack of interesting war news, albeit the Spanish trounce is over with. According to this writer two more vials are to be emptied and dire and sundry things are to come to pass. He says that we are now seeing the pouring out of the fifth vial upon the Beast (Rev. xvi, 10), and that unpleasantness will characterize the Spanish political weather for some time to come. After that, he says, the sixth vial will begin to pour out and Turkey will be duly done up. Then the seventh vial will be poured out, there will be a general war, the religious world will be mightily upheaved, and then the survivors will see the dawn of the millennium.

## PRAYER.

Prayer is the soul's communion with omniscience—that power which enlivens hope, inspires with faith, engenders gratitude and gives solace to the heart bowed down with sorrow. Prayer is the power that uplifts the weary, the wronged and the maligned; it is the power that whispers consolation to the enduring or patient, and bids him fear not, for all is well with the just—with all who resist not evil. And lastly, it is the power that opens our vision to a sweeter life beyond, and points to a home where all may enter who come with charity in their hearts, forgiveness in their souls, and justice written over their brows; for only such can wear the crown that represents the light of truth.

## THE ACTION OF GERMANY.

The action of the German authorities at Manila in aiding the escape of the Spanish captain general looks, at this writing, as though the German government would be called upon to account for a serious infraction of international law.

There may be a better light on the subject which will be thrown when detailed reports from Admiral Dewey and General Merritt are at hand. Meanwhile public opinion ought not to be made up. If Germany can clear her skirts of duplicity there is no reason why she should not be given an opportunity of doing so.

It is not vaccination that has diminished smallpox cases, but the better sanitary condition of the cities. A little more perfection with public baths for its citizens will eradicate the disease altogether.

## BREVITIES.

True dignity is power.

Now it is in order for Germany to "explain."

We desire to C. U. B. A. subscriber; one dollar a year.

The Friday superstitionists have something to quake about now. The peace protocol was signed on that day.

We learn that Mr. James Caton of 158 East Jackson St., Columbus, O., has become an efficient medium for independent slate writing.

The great naval commanders will have to bear some queer emoluments of "honor." A low Irish grogery with a lodging department at Niagara Falls, is named "The Admiral Dewey House."

Manners and customs depend altogether on where you are "at." Were you in China and should raise your hat in saluting a person, the act would be considered a deliberate insult.

Complaint being made that Lord's Modern History, used as a text book in the Hartford, Conn., High school, was "unjust to Roman Catholics," the school board has voted it out. A school board of that fibre ought to be exchanged for something better.

To get rid of a burden you must buy your way out—that is, sacrifice yourself for the work you are in that you may rise above it. To make selfish use of your constituency is to sacrifice your freedom, and thus lose your chances of outgrowing the cause in which you are engaged. Man proposes, but God disposes.

Imposition never injures the victim beyond a little worldly discomfort until his sympathizers in spirit can prepare better conditions for him. Affluence or the "pound of flesh" is the reward of the present, and leaves a worker without credit in the balance for higher influence to operate through. Sacrifice is the manna of heaven that generates happiness.

Brigandage has existed since civilization began, only that it assumes new forms as the old are forced out of existence by law and order generated as an effect of experience. The latest form is monopoly—individually and collectively. This, too, will be legislated out of existence as soon as the people have had experience enough, only that it requires time to determine what constitutes enough.

Dr. Richard Hodgson's conversion to Spiritualism is exciting a good deal of interest amongst the newspapers, almost as much as a new and victorious pugilist would elicit. We are in no doubt as to which of the two subjects, Spiritualism and pugilism, the newspapers editors are best informed on, and it is queer in this respect that so much space should be wasted in telling how a man happened to become convinced of his immortality.

Last November the Light of Truth reviewed a new work by D. Ogden Mills of New York known as Mills Hotel No. 1. This hotel, designed for workmen of limited means in the way of subsistence, has been a success from the start, and some two weeks ago Mr. Mills opened Mills Hotel No. 2 in the center of the Bowery district. It has accommodations for 600 guests. All that a man needs for admission is 20 cents a day and a decent appearance.

"He is converted. Dr. Richard Hodgson, Famous Scientist, Convinced of Truth of Spiritualism After Seven Years in Boston With Mrs. Piper of Arlington." The above are the headlines of a long article in the Boston Journal of Aug. 15th. The print which follows the headlines bears them out and may be said to form an important chapter in the current history of Spir-

itualism. We shall, however, await Dr. Hodgson's more mature and detailed exposition of his changed views.

Jacob Miller, a prominent and pious member of the sect called Dunkards, is in jail at Greenville, O., charged with being the father of two deformed children which were born to his two younger sisters at short intervals apart some time ago. The matter has been kept secret for over a year, but as soon as an inkling of the crime leaked out Miller was taken into custody and afterward confessed.

Ever hear of a Spiritualist being called on to answer for a crime of this stamp?

Expressions elicited on the first view of the great cataract at Niagara are amusing at times. For instance, a Frenchman traveled all the way from Paris to see the falls. He finally secured an advantageous position on a rock at the foot of the American fall and, looking up on the great sheet of water as it glided over the brink and fell in a cloud of foam and mist on the rocks below, exclaimed: "Magnifique! Magnifique! By Gar, she come down fine!"

Another man of peculiar bent of mind looked at the grand spectacle for the first time and remarked that he could not see anything particularly interesting in a lot of water falling down hill; if it would turn around and fall up there might be something to talk about.

Interest in Dean H. Martyn Hart's one-hundred-dollar note, which he placed in escrow at a Denver bank nearly two years ago, with a guarantee that any Spiritualist who could give its correct number would be presented with the greenback as a reward, does not seem to dwindle. The dean received nearly a dozen answers in response to his challenge, all of them "far off," as he terms it, and long ago he withdrew his offer, satisfied of the fabrication of Spiritualism and convinced of the efficacy of his expose before the public.

We think the dean's conditions too severe, and the mediums who essayed to guess at the number of his greenback exceedingly silly. They ought to know by this time that there is one type of mortal endeavor into which spirits have never been able to penetrate successfully, and that is, a bank. If the mellow and gentle Hart had hid his greenback in a limburger cheese, or any other conceivable thing of obnoxious character, there might have been a chance for some good guessing on the part of mediums attuned to the sordid, but to go and stick his money in a bank and then condemn Spiritualism because a few mediums, so-called, failed to "guess" a certain number on it, makes Hart as silly as the guessers.

## REMINDER OF PINAFORE.

Spanish honor is a peculiar affair. When the Spaniards made a resistance to the advance of the right wing of the American army at Manila the captain general in effect suggested the manner in which the troops should be deployed to prevent loss of life on both sides. This is worse than comic opera.

To mistrust a faithful servant is equal to betraying one's confidence. Skepticism in medial effects often amounts to the same thing in being an excuse for a refusal to comply with spirit dictation or advice. When we begin to know better than the spirit world look out for reverses. As we betray their confidence they reject our wishes or withdraw their influences and inspirations.

—Hope you will send in your name as a subscriber.

## A LAMENT FOR THE NATION'S DEAD.

A sound sweeps over the hilltops,  
A wall of pain and dread;  
'Tis the voice of the people weeping,  
For the loss of their martyred dead.  
O woe is me! O woe is me!  
Is moaning through the air—  
It tells the tale of a woman's love  
The depth of man's despair.

We may not tell to mortal ears  
The horrors of the Maine,  
Nor half the cruel savagery  
Of broken, boastful Spain;  
Among the rocks, in sandy pits,  
Are men in fragments torn—  
Was it for this we nourished them  
For this that they were born

On rocky hills, in trenches deep,  
And staring, open eyes—  
With faces to the skies,  
With clenched hands uplifted,  
While by the dusty roadside  
Unremembered bodies lie—  
And who, but God alone, can tell  
Why these came here to die

And some of them are lying  
Beside the dark lagoon;  
For them no requiem was said  
Save the cry of the lonely loon.  
Some of them, too, are lying  
Upon old Ocean's bed,  
And never more will they be known  
Till the sea gives up its dead.

All these brave souls have passed away,  
And found God's altitude;  
And to their memories we give  
The nation's gratitude  
O, weep no more, ye people sad!  
'Tis God who understands;  
And in the future he will show  
The purpose of his plans.

Turn down the leaf! Shut up the book!  
We may no longer read  
Of all the sacrifices made  
In this our Country's need.  
There comes a time of history  
When few short years have sped,  
And in its volumes will be writ:  
We mourned our martyred dead.

HELEN MARION WALTON.  
436 Carlton ave., Brooklyn, N. Y.

## TEN RULES OF HEALTH.

The Temple of Health, London, sets forth its counsels of perfection as follows:

1. Fix deeply in mind the grand truth that life-power rules the body, and that it alone can cure disease.

2. Life-power lives upon air, water and food only; all else is hurtful.

3. Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.

4. Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands but with flowers and smiles and kindly words.

5. Shun stimulants and poisonous drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.

6. Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free drafts of warm water, the bowels by correct eating; and the blood will be pure.

7. Make cleanliness your motto, and watch against filth in both house and grounds.

8. Deformity is not awkwardness only, but sinful. A high chest will give freedom to breathing and digestion, and helps to cure many diseases.

9. Spend part of each day in muscular work, part in study, and part in good deeds to others.

10. You are a triune being—soul, spiritual body, physical body. A sound mind and pure morals depend much upon bodily health. Therefore make health a part of your study and of your religion.

Pride is an expensive luxury.





# ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. XXI.

(By Moses Hull.)

Daniel had not long to wait before his powers were put to the test. In the second chapter it will be remembered that King Nebuchadnezzar had a dream which seemed to him significant and which troubled him much. The strangest feature of the whole thing was that the king himself could not recall the dream. He awoke with the impression that he had a dream the night before which had a deep meaning, but he could not remember what it was. He sent out to have the magicians, astrologers and sorcerers—all mediums—tell the dream and give the interpretation. The most of these pretended dealers in the occult were only pretenders, like many of the so-called mediums of today; so, it is said the sentence of death was passed upon each of them. When the news reached Daniel he begged for mercy for his fellow magicians, and he and his three friends held a secret seance. All had acknowledged that the wisdom which could make this matter known must come from "the gods whose dwellings are not with flesh." In other words, they decided that there could be no mistaking such a test as that.

As a result of this secret seance held in Daniel's own residence the dream and the interpretation were both made known to Daniel in a night vision. See Dan. 2:17-19. Daniel then blessed his God, who, he said, was "a revealer of secret things; he knoweth what is in the darkness, and the light dwelleth with him." Verses 22, 23.

It is unnecessary to hear reproduce either the dream or the interpretation. It is enough to say that Daniel said: "But as for me this secret is not revealed to me for any wisdom that I have more than any living."

The king was also more thoroughly convinced of Daniel's mediumship than ever, in so much that he said, "of a truth it is that your God is a God of gods and a Lord of Kings, and a revealer of secrets, seeing thou couldst reveal this secret."

These "gods," be it remembered, were not supreme deities, but tutelary deities—spirits of the departed, and Daniel's spirit guide was a superior god, so the king calls him a "god of gods, a lord of kings and a revealer of secrets."

It would indeed be very hard to believe the next incident related in this book were it not that in the past several mediums have produced phenomena in the same line. Even as late as the semi-centennial Jubilee, in Rochester, N. Y., Mrs. Isa Wilson Kaynor produced phenomena in the presence of nearly one thousand people corresponding with this sufficiently, so that those who witnessed them could see that with only a little more of the same kind of power the manifestations recorded in the third chapter of Daniel could have been produced.

The story in the Book of Daniel is that of his three friends, Shadrach, Meshach and Abednego, being bound hand and foot and cast into a burning fiery furnace. As the record reads these men were securely bound before being cast into that furnace. There have been, and probably there are now, in our ranks, mediums whom it would

be hard to bind so that they would stay bound. After these men were bound and cast into the furnace for refusing to worship the image which the king had set up in the plain of Shinar. When the king looked into the furnace and saw four men walking in the midst of the fire, and, as he said, "they have no hurt, and the form of the fourth is like the Son of God." Here let me say the Revised Version says "the form of the fourth is like a Son of God." Chap. 3:27, says: "And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

That this was regarded as the work of angels is evident from verse 28. There we read: "Then Nebuchadnezzar spake and said, blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God."

Wise spirits have often said that there are chemists in the spirit world who, under certain conditions, can envelope their mediums in a tissue of something akin to electricity so refined as to be impregnable by heat. Many times have they explained this very phenomenon on this hypothesis. History also records several instances of persons withstanding the heat of fire. Queen Ann, for instance, was once compelled to step in 12 successive steps on 12 red-hot plow shares. This test was performed without any harm coming to her, and thus was her virtue supposed to have been vindicated.

The next case of Spiritualism related in this book is that of Daniel interpreting another dream for Nebuchadnezzar. I will not give the particulars of the case as related in chapter 4. I will only say it had baffled the skill of the Babylonian magicians, astrologers and soothsayers. Daniel succeeded, it was said, because "in him was the spirit of the holy gods." Verse 8. In this instance the king had not forgotten his dream, but he wanted an interpretation of it. He says: "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and that no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof."

Daniel, the magician, foretold what should happen to the king; he should become insane, bedriven from among men and eat grass. He also delivers an exhortation to him, which I have no doubt was intended for Antiochus Epiphanes. It is as follows: "Wherefore, O king, let my counsel be acceptable unto thee, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Verse 27.

The signification of this exhortation is that by a certain course of life—by letting up on his persecutions and a more temperate life—he could put off the affliction which was sure to overtake him if he pursued his present course. Whether this was simply a warning or whether tradition had handed down such events as having occurred in the life of Nebuchadnezzar may never be known, but on one point

there can be no mistake; that is that the medium's advice to the wicked and profligate king was good.

In the fifth chapter of this book Belteshazzar, Nebuchadnezzar's grandson, had taken possession of the kingdom. One night, for the most of these manifestations were at night, the king and his chief officers were having a great feast; perhaps, to show the superiority of the Babylonian gods over Yahweh of the Jews, they took the golden service, which had been taken from Solomon's temple, to use in their bacchanalian feast. The writer informs us in verse 5 that, "In the same hour came forth fingers of a man's hand, and wrote over the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote."

(To be Continued.)

## MENTAL, DIVINE AND CHRISTIAN SCIENCE.

In our New Testament we find the expression used often and the modern Christians construe it to mean a place. This is incorrect. A little attention to the several places where the expression is used will convince any one that it nowhere was intended to mean a locality, but, in every instance, a state of consciousness or a state of mind. St. Luke, chap. 17, verses 20 and 21, reads: "And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, the Kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the Kingdom of God is within you." In Matthew, sixth chapter, from the 24th verse on down to the 33d verse, Jesus tells the people to whom he is speaking to give no thought about their food and drink and clothing, but instead thereof (verse 33) "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

It is clear that the "Kingdom of God" referred to here is a something to be realized here on this earth while we live in these bodies. The "Kingdom of Heaven" is said to be "at hand" in Matthew 3:2 and Matthew 4:17. That is to say, it is here now for us to "enter into." See Matthew 6:33 and 5:3-10-20. In many places in the four gospels Jesus undertakes to make it plain to his auditors as to what is the Kingdom of Heaven, about which he had so much to say, and in every instance, I believe, he commences with "the Kingdom of Heaven is likened unto, etc." Had he meant a place—a city in the skies, he would have said so. To make those obtuse people about him understand a metaphysical statement was a difficult task. He urged upon them over and over again in every form of expression, the importance of seeking and finding and getting into this Kingdom of Heaven (or state of harmony), and assured them that when they achieved that end, all things would be theirs.

In Matthew 19:23 he tells them "a rich man shall hardly enter into the Kingdom of Heaven."

Now we know that all kinds of people enter into the spirit world, and we find that Jesus told the felon at his side during his crucifixion that "this day shalt thou be with me in paradise." This day shalt thou be with me in the beautiful spirit world—land of flowers. A different word is used here, the Greek word *Paradiso*, whereas the Greek word *Bassilleo* is translated kingdom. Paradise is the spirit world, and the Kingdom of God and the Kingdom of Heaven, wherever used, means a state of consciousness attainable here and now. No effort is required to reach paradise or the spirit world. All go there—rich, thieves, saints, all. But Jesus spent much of

his time urging the people to "seek" and enter into the Kingdom of Heaven, and told them they must become as little children, and that they must sell all their property and give the proceeds to the poor, etc. in order to get into this Kingdom of Heaven.

This is the state of consciousness that the several schools of mental healers and divine healers get into, or realize, as the *modus operandi* of healing the sick. It is called at-one-ment with universal mind or God. The healer must realize this at-one-ment, or be in the Kingdom of Heaven, in order to heal his patient. The purpose of the teacher of Divine or Christian Science is to teach the members of his class how to realize this at-one-ment, or how to get into the Kingdom of God. When that is understood by the pupil, then that pupil knows the truth that makes him free. "If ye continue in my words ye shall know the truth, and the truth shall make you free"—free from disease and every other burden. Jesus lived in this state of at-one-ment (at-one-mind) with the "Father" nearly all the time, and when in that exalted state he said (St. John, 14) in answer to a request of Philip, "Shew us the Father and it sufficeth us." "Have I been so long with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. The words I speak unto you I speak not of myself, but the Father that dwelleth in me. He doth the works." Without wearying you with many quotations, of which scores might be given, I will state that the teaching of Jesus and his apostles is, that each person has at the center of his being a point at which he may commune with God (Omnipotent Spirit) or connect with and become one with Omnipotent Spirit. This was clearly stated by Jesus to the woman at the well in Samaria, under the similitude of a "well of water in thee," and he called it "the gift of God." Paul says, "of a truth God is in you." This "Father" within each of us is our life; our strength; our health; our wisdom; our supply. Find it, and then all things that the Father hath are yours. It, in you, is your Lord God. It, in me, is my Lord God. Emerson said: "The Fore World, I can dive to it in myself." "Every man is a divinity in disguise." "Learn to watch the gleam of light which flashes across the mind from within." J. Kernning, a Mystic, says: "Sink your thoughts down into the center of your being and you will find there a germ which, if continually nourished by pure and holy thoughts, will grow and extend through all your body. A light within you will show you all things. You will become alive throughout all your limbs and organs."

Not differing from this is the illustration given by Jesus in which he calls this central "germ" leaven or yeast, and declares it will leaven the entire lump of dough (the body and environments). Jesus Christ declared "I am the way" to this Kingdom of God. This central point in each of us is our trusting place with divinity. It is the "Holy of Holies." It is better than much fine gold or precious stones. When it is found you can say with Emerson, "I own the sphere, the seven stars and the solar year; Caesar's hand and Plato's brain; Lord Christ's heart and Shakespeare's strain."

All things are yours and when you shall have found the God within you, and shall have learned to be still and listen for the truth words, and like a little child obey the words you receive. This is talking with God "face to face." This is walking with God. This is regeneration, and it is the resurrection. Untold millions of spirits in the spirit world have never found this Kingdom of Heaven. It is "the light which lighteth every man that



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## CORRESPONDENCE

## NEWS ITEMS.

Niantic camp closed last Sunday.  
Cassadaga camp closed last Sunday.  
Queen City Park campmeeting closed last Sunday.

N. S. A. convention at Washington Oct. 18 to 21.

Grand opening at Boston Spiritual temple tomorrow.

Catalpa Park camp, Missouri, closes tomorrow, the 4th.

Address A. F. Melchers, Key Box 403, Charleston, S. C.

Onset camp closed last Monday with a grand entertainment.

E. J. Bowtell may be addressed at 3 Linn St., Ithaca, N. Y.

Eva Payne Hopkins is not a test, but an inspirational medium.

Mattie Hull is in Buffalo serving the First Spiritualist church.

Mrs. John Lindsay's Sunday meetings begin at Grand Rapids tomorrow.

Mr. and Mrs. J. H. Scoville of Bristol, Mass., have been on a visit to Mt. Pleasant.

W. W. Wheeler, author and speaker, is located at Meriden, Ct. Open for engagements.

Mrs. Carrie Fuller Weatherford may be addressed at 89 West Goodale street, Columbus, O.

Dr. C. Turnbull has returned from India and is located at 644 Englewood ave., Chicago.

Dr. J. C. Phillips has made Mt. Pleasant Park, at Clinton, Ia., his permanent home.

Geo. V. Cordingly is lecturing in Chicago at 3300 Wabash ave. Services open 7:30 p. m.

Lowell, Mass., will open for the season tomorrow with an old-fashioned conference meeting.

Chairman G. H. Brooks presided with dignity and capability at the Cassadaga meetings.

Mrs. Leila Griffin of 3127 Wabash ave., Chicago, is proving herself a worthy test medium.

It is not power but usefulness that is wanted in a national organization, says Bro. G. W. Kates.

E. W. Wallis may be addressed at Lily Dale, N. Y. He is booked for Berkeley hall, Boston, during November.

For circulars concerning the Texas camp address D. G. Hinckley, secretary, 563 South Central avenue, Dallas, Texas.

The First Society of Hansen, Mass., will have Mrs. May S. Pepper on the 18th inst. at Thomas' hall. Geo. A. Fuller on Oct. 9th.

Summerland camp has proved a financial success this season, we are told, and quite a number of old debts have been paid off.

Miss Virginia Wooster of Pittsburg, a charming singer, delighted the big audiences at Cassadaga last week with her exquisite songs.

Hon. A. Gaston, president of the Cassadaga Lake Free association and ex-mayor of Meadville, Pa., has been nominated for congress.

An informal reception was tendered to Mrs. Athelston Gaston by a host of friends on the evening of Aug. 21st at her home at Lily Dale.

A number of local societies are adopting the plan of giving the philosophy only on Sunday evenings, and the phenomena on week evenings.

C. M. and Josie Folsom are at the Liberal (Mo.) camp. May be addressed at 1839 Washington street,

Springfield, Mo., for future engagements.

J. C. F. Grumbine expects to be in Cincinnati, O., Hamilton, O., and other cities while lecturing and holding classes in Indianapolis in September. Those wishing his services will please address him 3960 Langley ave., "The Mexicana," Flat 3, Station M, Chicago.

The officers of the First society of Hanson, Mass., are: President, James H. Gleason; vice president, Mrs. Welthea W. Quindley; secretary, Miss Gloria E. Gleason; treasurer, Miss Eliza Harris; executive committee, Mrs. Amelia S. Dwelley, Mrs. Ellen P. Reed, Mrs. H. A. Stevens.

Because you happen to be unknown will not relieve you from part of the responsibility of the Jubilee debt. You are a Spiritualist and that is enough. An easy conscience in spirit is as much needed as it is here. The debt will follow you. Pay your mite before it is too late to amend.

The fourth annual campmeeting of Texas will open at Oak Cliff, near Dallas, Texas, Sept. 10th, and continue until the 21st. The arrangements for the camp are in the hands of competent managers and we have no doubt it will be a success in every particular, says the Dawning Light.

Mrs. Cora L. V. Richmond of Washington, D. C., addressed a large assembly in Week's theater, Corry, Pa., Sunday morning, Aug. 21st. The vast audience listened one hour and a half with earnest appreciation to the wonderful wisdom expressed by Mrs. Richmond's guides.—R. F. Livermore.

The Dawning Light of San Antonio, Texas, says our last war has been a terrible blow to Catholicism. Well, the D. L. ought to know, being better able to see the effects down there on the Spanish border than we can from this standpoint. We only knew that the first news concerning the fall of the Philippines nearly killed the pope.

Transitions: Alfred Tweet of Eagle Bend, Minn.; Mrs. Sophronia Witt, N. Dana, Mass.; Mrs. H. P. Glover, San Diego, Cal.; Jennie E. Case-Cale, Michigan; A. W. Barnes, Henniker, N. H.; C. Behlen, E. Cleveland; R. O. Faires, Flatonia, Texas; A. Jealason, San Francisco; Roxie Enos, Rio Dell, Cal.; Mrs. F. L. Parker, Elgin, Ill.; and F. A. Bangs at Chickamauga Park.

That the work of the gifted inspirational and test medium, Edgar W. Emerson, was appreciated, was evinced by the large attendance, Friday, Saturday and Sunday, Aug. 19, 20 and 21, there being fully 1,500 to 2,000 people on the grounds, the largest number of any in the history of the camp. Anna L. Robinson was with us the closing week.—Laura Matlock, Secy.

Among the talent announced at the Texas camp meeting, which opens on the 10th, are J. W. Ring, R. H. Kneeshaw, Dr. L. Schlessinger, Mrs. J. M. Tripp and Mrs. Thedford. Following are the officers of the association: President, Allen Franklin Brown, 217 West Johnson street, San Antonio; vice president, Hon. Lock McDaniel, Houston; secretary, Charles W. Newnam, San Antonio; treasurer, H. S. Landes, Galveston; trustees, Mrs. E. A. Craig, Waco; W. H. Winn, El Paso; Mrs. Jennie B. Hurlburt, Fort Worth; George Lang, Rosenberg; Justin Cook, Baird.

The ninth annual meeting of the National Spiritual and Religious Camp Association of Ashley, O., opened on Aug. 21st with marked success. Opening address by President H. Baxter. Short speeches by Mrs. Helen Stuart Richings and H. P. McMaster, after which Dr. Nellie Mosier gave some very fine tests, all of which were fully recognized. The attendance was much greater than any previous opening day. A number of families from Co-

lumbus and other places are camping here. Before the end of the week the grounds will have the appearance of Camp Bushnell some months ago. Come and try the spirits. Soldiers' Day, Aug. 25.

The annual meeting of the New England Spiritual Campmeeting association was held at Lake Pleasant, Mass. The following were the elected officers for the year ending Sept. 1, 1899: Clerk, Albert P. Blinn of Boston; vice presidents, H. A. Budington of Springfield, J. B. Hatch, Jr., of Boston, Mrs. A. S. Waterhouse of Somerville; treasurer, Fred Haslam of Brooklyn, N. Y.; directors, President Abram H. Dailey of Brooklyn, N. Y.; D. P. Barber of Nashua, N. H.; Mrs. A. E. Barnes of Boston; K. D. Childs of Marlboro; Whiteside Hill, of Greenwich, N. Y.; J. B. Hatch, Jr., of Boston; Miss M. A. Wescott of Marlboro; Mrs. J. A. Chapman of Norwich, Conn.

Laura Matlock, sec'y, writes: Grand Ledge camp is having a fine attendance, with increasing numbers each Sunday, and the best of results. The wedding anniversary of Mr. and Mrs. Sprague, Mr. and Mrs. "Farmer" Riley and the arrival of Mrs. Curran of Toledo was celebrated Saturday evening, the 13th, in the hotel parlors, by a reception. Hops, social entertainments, etc., are a marked feature this year. Mediums are well patronized. Mr. Riley and Mr. Maybee are with us giving seances for materialization. Mrs. A. E. Sheets, the presiding officer, is the life of the camp. Our next workers are to be Mr. Emerson and Mrs. Robinson.

On the 14th, 15th and 16th of September next the State Spiritualist association of Nebraska holds its annual convention at Omaha, Neb., in Sanders' hall, 24th and Cuming sts. All Spiritualists and friends of Spiritualism are earnestly requested to come and assist the members in building a more powerful organization. The past year some good work has been done in the state by members of the association. Let us come together and prepare to do a greater good the ensuing year. All members must be sure to come, as there is business of importance to transact. We expect to have Harrison D. Barrett, president of N. S. A., or Oscar A. Edgerly, or both, at the massmeetings to be held on this occasion.—Paul S. Gillette, Secy.

## OBITUARY.

Passed to spirit life suddenly on Aug. 19, from hemorrhage of the brain, Mrs. Catherine A. Mileham, aged 86 years. Mrs. Mileham was a zealous Spiritualist, a good trance, clairvoyant and inspirational medium. Amongst Spiritualists and mediums she was well and favorably known, many of the latter made her house their headquarters when stopping in the city. The last 50 years of her life were lived in widowhood. Doctor Whittlesey conducted the burial services.  
St. Louis, Aug. 23, 1898.

Do not let any one's jealousy if you can not stand the baneful effect of it, for it is poison to the magnetic aura around you, and this vitiates the blood before you know it. More people are made sick by evil thoughts than contagion. Restlessness, fear, doubt, discontent, insomnia and gloom are frequently the effects of selfish or unloving thoughts from others. Love or humility is the only safe protection from such influences.

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W. E. COLE.

W. E. Cole, through whose mediumship trumpet and telegraphic communications are received from the spirit world, resides at Detroit, Mich., 221 Park street. Two years ago Mr. Cole was called upon to defend his mediumship in that city and had the satisfaction of taking his telegraphic instrument into court and demonstrating to them that the philosophy which he represents is based upon facts and principles of immutable law.—Corr.

## SPIRITUAL VS. CHRISTIAN.

Christianity asks for charity, Spiritualism for justice.

Christianity says do unto others, etc., Spiritualism says do right for right's sake.

Christianity demands faith; Spiritualism knowledge.

Christianity advocates capital punishment, Spiritualism reform for the criminal.

Christianity fears the light of spirit communion, Spiritualism invites it.

Christianity proves immortality by past records, Spiritualism by present phenomena.

Christianity is a philosophic and Spiritualism a scientific religion.

As it is with the devil, so people are not always as black as painted. The coloring depends largely on the way we look at things. The more love we infuse into our consciousness the brighter, and the more illwill, the darker the hues appear. Truth lies at the center of all states or conditions, and justice demands that we have neither favoritism nor prejudice when analyzing human character.

Humor in any form is a manifestation of love—only awakening in a manner unique to itself and as it is able to pass through the individual. But it may be perverted by frivolity when it becomes offensive. Even humor may have dignity.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Questions.—For the benefit of a number in our section who are interested in the new truth I would like the following questions answered:

1. What difference is there between Hypnotism, Spiritualism, Mesmerism and Mindreading?

2. I, occasionally and spontaneously, hear a voice, apparently speaking inside of my head. I often try to hold it, but it recedes again as my desire arises to recall it.

3. I also see faces, flowers and landscapes under the same conditions or circumstances—what is it?

4. I used to obtain loud raps, but they have become very faint now, though I feel touches on my arm when writing instead—please explain.—J. F.

Answers.—1. The difference between Hypnotism and Spiritualism is as that of agent and principal. Hypnotism and Mesmerism are one—an individual power exerted by spirits on mediums to develop their latent faculties or gifts, just as mortals use it for other purposes. Hypnotism is thus an agent, while Spiritualism is a science—a spiritual or religious science, which teaches a moral with a scientific basis, or, if you like, that morality is a science. Health or physical purity gained through moral practices is scientific in esse, and a necessity in that it is the modus operandi of purifying or preparing the spirit body for the soul's habitation in the future life. Without this purging the soul will be in darkness, just as you would be here were you enveloped in a dense mist or aura. The soul needs the spirit body to operate through as the spirit now needs the physical body, but if it is discolored by bad magnetism, such as is created by selfish or sensual impulses, carnal or vicious desires or practices, it can not peer through its surroundings and walks or moves like one in the dark. To free the spirit from its impurities—inherited and acquired in ignorance—therefore, is man's mission. Thus Spiritualism is a scientific religion, or a science, simply. Hypnotism is one of its agents, and a phase of mediumship with some just as trance, clairvoyance or rapping is. Mind-reading is omniscience individualized.

2. You are clairaudient in embryo. Try not to catch the sound but be passive, and you will gradually learn to hold it, and gain interesting information from it.

3. Seeing faces, etc., proves clairvoyance, and will be perfected as you try not to see them, for passivity is necessary in the development of all phases of mediumship. Brain activity repulses the spirits operating. It is a barrier against them. Try to think more from the soul center—the solar plexus or heart region. Practice will teach you this.

4. The raps denoted physical mediumship, but the aforementioned mental phases drove this out by attracting a higher class of spirits, who have no physical power, but will give you light instead.

Question.—What is spirit?—Philo-mel.

Answer.—Spirit is life, the vital principle of matter—its positive side, or pole, if you like—that which thinks, reasons, loves, wills and plans. It

may seem strange to you to say this of what appears to you only as a principle. But if you reflect you will find that intelligence or consciousness must be in the cause to be found in the effect. It can not be otherwise. God is merely a personification of spirit, and when you address this personification you are addressing spirit—your consciousness finding its like, universal consciousness. Many feel lost in this idea, or homesick to give up the individuality. But it is only a matter of habit which they can not exchange for another. They prefer the imaginary to the real. Spirit is much nearer than God, however great he could be imagined; for he could but be on one side of a globe at one time, and could attend to but one at a time. Spirit is everywhere, and by faith or love can be found in everything. If you direct your whole soul in to the rose you will find it there, and be touched by the response if sensitive to God's language. If not you must await results by effects accruing. Prayer is always effective because you are going to the direct source of your being in the act. God is a convenient term to use for spirit, and that always recognizes its kin, whether the kin does or not. You would not neglect a blind child because it does not know you. Nor does God or spirit fail to recognize a prayer—only that a selfish one attracts matter in connection with it, and the results are compatible with this—often worse than no attraction. Spirit is pure in comparison to the love it contains. Your choice lies in the motive or thought embodying the supplication. The best prayer is simply for strength to do or light how to do in time of trouble. Power and wisdom are synonymous with will and intelligence. You need an addition of either or both at times, and can always obtain them if you know how to apply for them. Love is the key.

Question.—What effect has tobacco on mediumship?—Tyro.

Answer.—The same that any other physical habit has—attracting spirits with the same love. But if sufficient other good qualities exist to offset the force of the tobacco habit, spirits of like calibre are attracted—possessing virtues that counteract earthbound attractions with like habits. It is not the evil per se that hurts, but the governing power of the evil. If placed in the balance and found wanting in spirituality—that is, with a surplus of sensual force over the intellectual, of selfish over the benevolent, of hateful over the charitable, of avaricious over the generous, etc., the attractions will be in accord with that and the mediumship be of like grade. But a surplus in favor of spirituality does not justify the indulgence of any unspiritual habit, among which may be classed all the natural desires overdone or stimulated to action. Now, the tobacco habit is superior to many of them in being an antidote to their evil effects, and often an anodyne against their morbid craving. It is combatting one evil with another. Thus its indulgence, but giving evidence of much inherited evil among mankind by its great want or need. Spiritual purification will obviate this need.

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Like a lost and lonely lamb,  
Heard the "Jingoes" a-come, heard the  
"Jingoes" a-humming—  
But he didn't care a-drachm.

The Charleston saluted—  
But not a whistle tooted;  
It echoed to the sky as the shells went  
hissing by  
But the Governor of Guam had no powder  
to reply.

Then the men of Uncle Sam  
Told the Governor of Guam  
All about the war; what they had come  
for;  
This took the Governor by surprise, so you  
could have sawed pegwood off his  
bulging eyes!

Then our brave boys in blue  
Without more ado  
Planted Old Glory on Guam;  
They steamed on their way to the Philip-  
pines that day  
With the Governor a guest of Uncle Sam.

He sadly took a berth—  
The antithesis of mirth—  
Where he tosses and groans: "O my poor  
lost Ladrones!"  
So they took the lost lamb of the island  
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### PERSONALS.

--Thanks for responses.

--Quite a number of new subscribers last week.

--A letter addressed to Dr. M. E. Jennings is in our care. Who claims it?

--A little truth didn't hurt. We have something else to say in the course of events.

--Mediums who support their spiritual papers are casting bread upon the waters that will return to them after many days, and many times.

--When correspondents send us self-addressed envelopes they will please not seal them up by force of habit so that we can not use them.

--We are indebted to the following friends for names sent to be added to the census: A. C. Dunn, A. E. Seger, W. R. Norris, Miss A. Ackley, N. Gregory.

--There isn't and there will not be another such Album as ours in the market for many years, as it can not be superceded in quality for the price. There are but few left, and those who secure one will have a prize that can be sold at a premium in a few years.

--The names so far obtained of Spiritualists not afraid to "acknowledge the corn" are 13,608. While this is but a hundredth part of the mere believers, it is a good army to create a mental vibration in the land that has its silent but potent effect on the community at large.

--The First Spiritual church of Columbus opens up the season with Mrs. C. F. Weatherford as speaker and test medium. Services Sunday morning and evening. Mrs. Weatherford's daughter, Essie, is with her and will take part in the exercises when conditions permit, being a clairvoyant.

--People are always ready to "help the cause" by distributing papers for us, but we would like a little of that "help" to print these papers. There is no effect without a cause. To create an effect like the Light of Truth a cause is needed, and that cause is money. Now, if some of these good friends would send us an occasional subscription they would help the cause more lastingly, for it will enable the paper to live, which is a prime necessity in the premises.

--Remember there is no fraud in Spiritualism. What seems so is on the outside—practiced by pretended Spiritualists or fakirs who pose as mediums. A man or woman advertising as a medium does not make it so. People often pose as good Christians to better deceive. So they do in our case. If your Christian neighbor judges your ism by the frauds, ask him what about the murderers who profess Christ? Is such crime inside of Christianity or on the outside?

--"Searchlight of Truth" is what the Coming Light calls this paper. And there are lots of Spiritualists in such darkness about it that it takes a searchlight to find them or lead them

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